THE

Acts of the Witnesses OF THE SPIRIT.

In Five Parts.

By *LODOWICK MUGGLETON*:

One of the Two Witnesses, and True Prophets of the only High, Immortal, Glorious God, *Christ Jesus*.

Left by him to be publish'd after's death.

In the latter days two Bright Stars shall arise, raising up men being dead in their sins, which shall resist the Beast, and the Waters of the Dragon, testifying and preaching the Law of the Lamb, and the Destruction of Antichrist, and shall diminish his Waters; but they shall be weakened in the Bread of Affliction, and they shall rise again in stronger force; and after Truth shall be revealed, and the Lamb shall be known: After this shall be but a small Space.

Fox in his *Book* of *Marters*.

LONDON:

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THE

EPISTLE DEDICATORY

TO all True Christian People that do or shall hereafter come to believe in this Third and Last Spiritual Commission, is this ensuing Treatise *directed, with love and peace to you be multiplied: It being a Legacy left you by the Lords last True Porphet, for your further establishment in Truth: As also it is left for a Convincement of the Seed of Reason, when he is in the dust; that by these* Acts *they may see how he hath been slandred, reproached, and belied, persecuted and imprisoned without a Cause.*

For how many Lying Reports hath been not only flung upon them, but also upon the True Believers of them; saying, That we own neither God nor Devil, Heven or Hell; *and all because they see us use no outward glittering shew in fruitless Forms of Worship; whilst we worship an invisible Spiritual, yet personal God, in Spirit and Truth, which the World knows nothing of.*

For this we know and affirm, that the Doctrine of this Commission of the Spirit is of as great purity and power, as to Godliness, as ever any was, and as they were themselves, ever kept innocent from the breach of the Morral Law, as to Act; Even so the Fruits of their Doctrine is of the like efficacy in the knowing seed of Faith, by which they have dominion over Sin, as in respect of Act.

And altho' this last Prophet in his Answer to the Nine Assertions, hath shewed his great mercy and clemency to some corrupt Natures, yet it is but to such who act not so far; as the breach of

the Moral Law; *as to borrow Money, and not to pay it again; or to be paſſionate and haſty natur'd, overcome with Strong Drink, or the like, and tho' theſe are evil, yet reach but to the Borders of the Law, being Frailties in Nature, which diſturb the peace of the Mind, for in ſuch things, as the Apoſtle* James *ſaith,* We offend all: *But where there is true Faith, it prevents the Act; as this Prophet ſaith in one place, among many his Words are: heſe,* Faith, *ſaith he,* overcomes all Sin, Death and Hell, within a man's ſelf, and that none but ſuch ſhall be admitted into the Kingdom of Heaven. *And the Prophet* Reeve's *Doctrine is thus, ſaying,* All thoſe that are led by the Voice of the holy Spirit of *Jeſus,* do work Righteouſneſs in their bodies whereby they die unto Sin. *Again, ſaith he, in another place,* The Light of Chriſt in man doth convert from the Ruling Power of Sin. *And in a Third Place, which is not yet printed ſaith,* That they that are led by the Spirit of Faith, are kept from the committing of ſin: I do not ſay, *ſaith he,* that they have no Motion to ſin, but the Spirit of Faith purifies their hearts, giving them power againſt thoſe Motions, that they commit not the Act; and from hence it is, that all that are born of God, know the Voice of God, and hath this Power over Sin, as I have declar'd, *ſaid he.*

Theſe Doctrines of the Prophets are abſolute and poſſitive, and do give great light into ſeveral Scriptures, *as* Matt. Chap. 5. ver. 28. 1 John chap. 3. ver. 9. *and* ver. 15. *in theſe places we are to diſtinguiſh between the Motion and the Action of Sin: This may alſo give light into* Rom. chap. 7. *how that* Paul *ſpake there as to his ſtate by Nature, as alſo of the ſtrife and ſtrugle between the two Seeds of* Faith *and* Reaſon, *until the Law of* Faith *was quickened, and power by it attain'd, and then had he dominion over Sin, as* Chap. 8. *and ſo came to have peace with God, and with his own Conſcience, and Aſſurance of Eternal Life.*

And from hence comes the Grounds of true Worſhip, and flows forth all ſpiritual Praiſe, as David *ſaid,* O how ſweet is thy Law: *This ſweet Law is the Law of Faith; and he or ſhe that is truly poſſeſſed hereof, can ſeal to thoſe words of the Prophet* Reeve, *which ſaith,* That he that is born of God, his Language and Pra-

Practice is such as speaks forth the Power of Godliness, to the confounding of all glittering Tongue Hipocrites, and Faithless Formalists

Now let all True Believers know, that under every Commission this is made the ordinary way of Life and Salvation; yet to prevent an objection, this is confessed by us: That tho' there is this power in Faith, as aforesaid yet the Lord for the Tryal of his Creature, may suffer some of his Chosen Ones to fall in the time of a Commission; and for the praise of his Free Grace may grant them one Repentance, or second Free Pardon; for thus writes the Prophet Reeve *in a Writing not yet printed.*

The Lord, saith he, leaves some to their own strength, through which he rebels against the Light that is in him, to the wounding of his own Soul; to the end that he may learn, that the power, by which he is preserved from the act of Sin, and so from eternal ruin, is not in himself, but in the Living God that made him. Therefore the Scripture here and there pointeth forth one that the Lord hath left for a season to manifest his Prerogative Power over his Creatures, and afterwards doth his God head Spirit move him to a second Free Pardon, wherein he raiseth that Soul to a higher and greater measure of Grace, Wisdom and Humility than it had before; which fulfils that Saying of Paul, Where Sin abounded, there Grace did superabound. *And this was fulfilled both by* David *and* Paul.

Here we see that if an Elect Vessel should once fall after his knowledge and belief in Truth, that his second Pardon doth raise him to a higher degree of Grace, Wisdom and Humility then he had before: This by the Prophet is made a true Tryal to know whether a repentance or conversion from the Act of Sin committed be real or fained; as also that a second fall or relapse will prove dangerous; because it is rare to find a Third Pardon, and a Third increase of Grace to that Pardon.

Thus it is made clear that the Doctrine of this Commission of the Spirit it hath power of Purity in it, and none that is truly born of God can dispute against it, but rather fear to offend, as the Prophet Reeve *saith,* That a true born Saint is afraid of

his

his own evil thoughts, much more of evil words or deeds againſt God or man.

Again we ſee by this Book of the Acts, that theſe two Prophets were jointly choſen of God, and made equal in Power and Authority; for the Prophet Reeve *ſaith,* That his Fellow Witneſs had as great power as he had himſelf: *And further ſaid,* That he was the Lords laſt High-Prieſt: *If this be granted, then it muſt follow, that there can be no Salvation to ſuch as ſhall reject him, or his Writings, altho' they pretend to own* John Reeve.

Moreover the mighty ſufferings that theſe Prophets have undergone for their Teſtimony ſake are admirable; yet notwithſtanding all oppoſition, providence preſerv'd them ſo, as that they both died in their Beds in peace; and not only ſo, but this laſt Prophet liv'd to ſee the downfal of many of his great Enemies, and of his Perſecutors and Judges.

Now to come to a concluſion of this Epiſtle: *When the Prophet had wrote this Book of the* Acts, *he kept it by him, not letting any to ſee it; but about two Weeks before he died, it was put into the hands of one of us, that was his true Friend, and ancient Acquaintance; in order to be printed after his death: Which now with the aſſiſtance of ſome Friends, through providence it is perfected, and is recommended to the whole* houſhold of Faith, *which I doubt not, but it will be accepted of being a true Copy from the Original, there being nothing here printed but what is really his own; only you are to know that there are ſome things omited that are of a Temporal accompt, as a diſpute with Mr.* Leader *concerning Eclipſes and the hight of the Viſible Heavens; with ſome other particulars which things are left out, becauſe of the greatneſs of the Charge, for all cannot be Printed that is Writen, for it is evident that altho there is above a Hundred Sheets of theirs in print, yet is it not paſt a Third part of what is Writen by them two Witneſſes, for in the Year* 1682 *Mr.* Delamaine *did Tranſcribe ſo many of their Works, and bound up in a Book as contained* 1052 *pages in Folio, in which Book, and in what is printed almoſt all the Scripture hath been Interpreted that are of concernment to Salvation, But whether it may enter into the Heart of any that are Rich to be ſtirred up to Print the ſame, or whether the*

Powers

Powers of the Nation may permit it We leave to Providence.

But before I conclude, it is Requiſite to give you an Acompt of the Prophets Death and Burial which was thus upon the Firſt of March, 1697. *the Prophet was taken with an Illneſs and Weakneſs, upon which he ſaid theſe Words,* Now hath God ſent Death unto me: *And preſently after was helped to Bed, and tho' he kept his Bed, yet we could not perceive that he was Sick, only Weak and he lay as if he ſlept, but in ſuch quietneſs, as if he was nothing concerned with either Pain or Sickneſs.*

So that it was meer Age that took him away, which was the 14th *day of* March, *he then departed this Life with as much peace and quietneſs as ever any man did, being about* 88 *Years of Age, ſo that he had that Bleſſing, to come to the Grave in a full Age, like as a Shock of Corn cometh in at its Seaſon. Upon the* 16th *day his Corps was remov'd to* Larſimus Hall, *and on the* 17th *day was from thence Attended on with two hundred forty eight Friends accompanying him to* Bethleham Church-Yard, *where he was Buried by his Fellow-Witneſs, which was according to his own appointment.*

And thus was the Lord's Laſt Prophet brought to his Grave in peace, without noiſe, or without tumult, though thouſands of Spectators beheld it, and there they are both to remain until the coming of their Lord, their King, and their Redeemer the Lord Jeſus Chriſt, the High and Mighty God, and our God, and bleſſed are they that know their Voice, and wait for that day, and are not offended with theſe things. Farewel.

T. T. *ayton*

The

ERRATA.

PAge 18. verſe 3. leave out the laſt ſingle *I.* p. 95. v. 22. for *yet and do*, read *to* p. 100. v. 5. for *Reaſon* read *Religion.* p. 103. in the Contents, for *Argument* read *Arraignment.* p. 112. v. 25. for *that* read *they.* p. 128. v. 17. for *Reported* read *Reproached.* p. 140. v. 11, for *maketh* read *make. Idem* v. 12. for *probably* read *poſſibly.* p. 147. v. 19. for *Law* read *Love.* p. 251. v. 19. for *ſaid* read *ſaved.*

The First Part.

CHAP. I.

The Prophet sheweth first, That Moses *and the Prophets did record strange and wonderful things; As also their* Revelations, *which we are bound to believe.*

1. THERE is, and hath been Recorded many and several wonderful strange Things and Deeds of the righteous Fathers, as, *Noah*, *Lott*, *Abraham*, *Isaack*, and *Jacob*, and of their Faith in God.

2. And also, how wonderfully God did appear unto them, and strengthen them in their time, when they were upon the Eearth. These things are Recorded by the *Revelation* of *Moses*, as God revealed it to him.

3. Also *Moses* declared his own Birth, and how he was preserv'd from being drown'd: These things did he declare, and how God appeared unto him and chose him and *Aron* for that great Work, to lead that great People through the *Wilderness*, and to be a Law-giver.

4. Which was the first visible appearance of God upon Earth, that is Recorded, for all Generations to come. For tho God did appear in a wonderful manner unto *Enock*, *Noah*, *Abraham*, *Isaack*, and *Jacob*, and several other righteous Men, yet we could never have known

it, had not *Moſes*, by his *Revelation*, left it upon Record.

5. How could the Generations to come have known any thing of the Creation of the World, and how God made Man in his own Image and Likeneſs.

6. Or that there ever was the Man *Adam*, or *Cain*, that ſlew his Brother *Abel*; or that the World was ever drowned, except eight Perſons, if it had not been reveal-ed by *Moſes*.

7. So that we have nothing but *Moſes*'s bare Word for it; for we did not live in his time, to ſee the Wonders he wrought, nor hear him ſpeak.

8. Yet we are bound to believe his Record, and *Revelation*, and Acts he did: And bleſſed and happy were all thoſe that did believe him when he was upon Earth, when they ſaw his Acts, and heard him ſpeak.

9. And more bleſſed are theſe now, that underſtand and believe, which have not ſeen his Wonders he wrought in his time, not heard him ſpeak forth thoſe *Revelations* God revealed unto him concerning the Creation of the World as aforeſaid.

10. Alſo we read in Scripture of many wonderful Acts that was wrought and done by the Prophets, in the time of the Law, after *Moſes*.

11. As *Samuel*, *Iſaiah*, *Jeremiah*, *Eljah*, *Eliſha*, and ſeveral other Prophets, in the time of the Law; their wonderful Acts are recorded in Scripture.

12. Beſides the *Revelation* they declared as from God, which the Ages following did not ſee nor hear, yet many did truly believe, and doth truly belive, and are by Faith ſatisfied, as thoſe that did both hear and ſee.

13. So that the Scriptures Record, is a Record of ſpiritual and heavenly Things, and of ſome of thoſe wonderful and powerful Acts of *Moſes*, and the Prophets, and the righteous Fathers, manifeſting their great Faith in God and being in favour with God.

14. Which I, by Faith, have found their Record true,

true, and so have many more of the seed of Faith found their Record and *Revelations* to be true.

CHAP. II.

The Prophet makes a Rehearsal of the Acts of the Apostles in the new Testament, and of the Lord Christ, and how that they were written for the Comfort of the Seed of Faith: After which he enters upon the third Record, and shows the cause of his writing some of the most principal Acts of the Witness of the Spirit under this third Record.

1. ALSO we find written in the New Testament many wonderful Acts and Miracles, acted by the Lord Christ, and his Apostles; as *Matthew*, *Mark*, *Luke*, and *John* doth declare concerning Christ; that if all the things Christ spake and Acts he did were written, the World would not contain the Volume.

2. That is, the verge of a Man's understanding could not retain the particulars, so as to tell it to his Friend, the particulars would be so many.

3. So likewise, *the Acts of the Apostles*; that Book hath little else in it, but wonderful Acts wrought by the power of Faith in the Apostles.

4. And these things were written for the seed of Faith, that they might have Comfort in believing the Record that is given of the Apostles, how God strengthned them in Faith and Power, as by the power of Faith to work Miracles.

5. Because they were chosen of God to bear Record on Earth, to the Blood of the New Testament, or, New Covenant.

6.

6. Thus did the Apostles bear Record on Earth to the Flood, as the Prophets did bear Record on Earth to the Water, which signifies the Law of *Moses*, and the Blood signifies the Gospel of Jesus Christ.

7. The Scriptures are a Record, that sheweth many wonderful Acts that Christ and his Appostles did when on Earth, besides the heavenly Revelation.

8. And it is very comfortable to the Seed of Faith, true Belivers, to read of the Acts of the Prophets, and of the Apostles, as it is of their Doctrin, Revelation, Propheses, Interpretations; or, Epistles.

9. These Things, I having experience of, and seeing it hath been the Practice of some of the Prophets and Apostles to leave a Record behind them, for after Ages to peruse, of some of the most remarkable Acts, done by them when they were upon Earth, as a remarkable Remembrance to their Propheses and Epistles.

10. So, likewise I being one of the two last Prophets and Witnesses of the Spirt, being the Third and last Record from God on Earth.

11. I thought it convenient and expedient to leave some Record on Earth, behind me, of some of the most remarkable Acts and Passages that hath been done and acted by us, and to us, the Witnesses of the Spirit, since we were chosen of God in the Year 1651.

12. That I may leave it as a Legasy to the Seed of Faith after me, who shall happen to Read and Believe those Writings of ours after I am gon.

13. They may know by the Doctrin therein declared, who, and what we were, and what God we believed in.

14. Also I thought it necessary to write of those Acts my self, rather then any other, being acted in my sight and perfect knowledge, as other Profits have done before me, as *Moses* and others.

CHAP.

CHAP. III.

Of the Birth, Parentage, and Trade, of the two Witnesses, and how the Profits Nature led them forth to all Sobriety, hating Drunkeness, and of their inclining to the Principles of those Call'd Puritans, *and of their being perswaded from judging Cases of Concience before they new the truth.*

1. BUT before I write of the Acts, I shall give the Reader a little to understand what we were before God did chuse us two, to be his two last Prophets and Witnesses of the Spirit.

2. And of some Experince I had, and Working within me before I was Chosen of God, little expecting God would have chosen me for such a great Work.

3. As for *John Reeve*, he was born in *Wiltshire*, his Father was Clerk to a *Deputy* of *Ireland*, a Gentleman as we call them by his place, but fell to decay.

4. So he put *John Reeve* Apprentice here at *London*, to a *Taylor* by Trade. He was out of his Apprentiship before I came aquainted with him, he was of an Honest, Just Nature, and Harmless.

5. But a Man of no great Natural Witt, or Wisdom, no Subtilty, or Pollicy was in him, nor no great store of Religeon he had, but what was Traditional, only of an Innocent Life.

6. I knew him many years before God spake to to him by Voice of Words to the hearing of the Ear, three Mornings together, as is declar'd in the Commission Book, call'd a *Transcendant Spiritual Treatise*, the first Book he writ.

7. And I *Lodwick Muggleton* was born in *Bishop-gate-street*, near the *Earl* of *Devonshire*'s House, at the corner House call'd *Walnut-Tree-Yard*. 8. My

8. My Fathers name was *John Haggleton*, he was a *Smith* by Trade, that is a *Farrier*, or *Horse-Doctor*, he was in great Respect with the *Post-Master* in King *James*'s time, he had three Children by my Mother, two Sons and one Daughter, I was the youngest and my Mother lov'd me.

9. But after my Mother dy'd, I being but young, my Father took another Wife, so I being young was Expos'd to live with Strangers in the Country, at a distance from all my Kindred: I was a Stranger to my Fathers House after my Mother was dead.

10. But it came to pass when I was grown to 15 or 16 Years of age, I was put Apprentice to one *John Quick*, a Taylor, he made Livery Gowns, and all sorts of Gowns for Men, he made Gowns for several Aldermen, and Livery Men of their Company in *London*.

11. And he lived in this *Walnut-Tree Yard*, and knew my Father and Mother very well; he was a quiet peaceable Man, not crewel to Servants, which liked me very well.

12. For my Nature was always against Cruelty, I could never indure it, neither in my self, nor in others, living peaceably in my Apprentiship.

13. I took my Trade well, and pleased my Master better then any of his other Servants, for they were bad Husbands, and given to Drunkenness, but my Nature was inclin'd to be sober, hating Drunkenness and Lust in the time of my Youth.

14. But when my time of Service was pretty far expired, I grew to more understanding, and hearing in those days a great talk amongst the vulger People, and especially, amongst Youth, Boys, and young Maids, of a people called *Puritans*, some of these *Puritans* came to talk and discourse with my Master, though he was no Religious Man.

15. But I being ignorant, did perceive they pleaded more for Righteousness, and were better versed in the Scriptures

Scriptures then he was, ſo that I liked in my ſelf their Diſcourſe upon the Scriptures, and pleaded for a Holy keeping of the Sabbath-day, which my Maſter did not do, nor I his Servant.

16. But I not knowing my Right Hand from my Left in Religion at that time; yet, methoughts I had a Love for thoſe People call'd *Puritans*, and could not endure my Companions ſhould ſpeak Evil of them.

17. And when young Boys as I was, and young Maids would ſpeak Evil, and lay many Slanders upon thoſe People call'd *Puritans*, as if they had been the wickedeſt People in the World, with many Scoffs and Jears.

18. Yet all this while my Heart did not cloſe with their Reproaches, but rather was inclin'd to love thoſe People, and to think the better of them, thinking in my ſelf, Oh! that I might be ſo happy as them, yet I knew not what Happineſs was, nor what Condemnation was, for I knew nothing by my ſelf, why I ſhould be Condemned.

19. But the Seed of God lay hidden in my Heart, which kept me from ſpeaking Evil of things I knew not, even from my Childhood, which many others of my Age did.

20. Like unto thoſe Children that mocked the Prophet *Eliſha*, which two ſhe Bares did tare in pieces; ſo many of theſe mockers of Religion, in that my time did come to great Poverty and Deſtruction in this World, but the God of Truth preſerved me, though I knew him not.

21. Alſo I was ſmitten with the Plague in that great ſickneſs after King *James* dyed; it was not extream tedious to me, for the ſore broke, and I recovered quickly, and hath not had half a days ſickneſs ſince, not this forty Years and more.

22. I never beſtowed Six-pence in Phyſick in my Life for my ſelf, but what the Kitchen would afford, as Water-gruel, Broth, or ſuch like, and I have had my Health, and hath been as perfect in Nature from all Diſtempers and Diſeaſes, as any Man in the World ever ſince.

CAP. IV.

How the ſecret providence of God prevented the Expectation of the Prophet in his choice of a Wife, and in his deſire of Riches, of the Prophet's Zeal for the Law, and a Righteous Life.

1. AFter this it came to paſs my time of Service grew near out, and my Nature had a great deſire to be rich in this World, that I might no more be Servant to any Man, and I thought the Trade of a Taylor would not gain much Riches, I having little to begin with; and withal, I thought I ſhould be too much ſubject to the humours of People to pleaſe them, which I had experience of in my Apprentiſhip.

2. So I went to work in a Brokers Shop in *Hounsditch*, who made Cloaths to ſell, and did lend Money upon Pawns, called a Pawn-broker, and the Brokers Wife had one Daughter alive; and after I had been there a while, the Mother ſaw that I was a good Husband, and knew how to manage that way, being a Workman better than they, and that I was a civil and ſober young Man, not given to Drunkenneſs nor no Debauchery.

3. She was willing to give her Daughter unto me to Wife, and I lov'd the Maid well, and thought my ſelf too inferiour for her, becauſe ſhe had ſomething

thiug to take too, and the Onely Child; and I having nothing, yet the Mother being well perſwaded of my good natural Temper, and of my good Husbandry, and that I had no poor Kindred came after me to be any Charge or Burthen to her Daughter.

4. Thoſe things conſider'd, ſhe thought I might be a convenient Match for her Daughter; ſo ſhe ſeeing there was ſome kind of Affection between her Daughter and me, ſhe propoſed unto me, that ſhe would give me a Hundred Pound with her to ſet up, which thing I axcepted on in my Mind, but told I was not yet a Free-man of *London*.

5. So ſhe urged me to be made Free as ſoon as I could, alſo ſhe urged me to be made ſure to her Daughter before the Father-in-law and her ſelf.

6. So the Maid and I were made ſure by Promiſe before her Mother and Father-in Law, and before I was made Free; and I was reſolved to have the Maid to Wife, and to keep a Brokers Shop, and lend Money upon Pawns, and grow Rich as others did.

7. And the Maids Mother had Five Hundred Pounds more then what ſhe promiſed me, which her Husband knew not of, for he was a kind of a Diſtracted Harebrain'd Man; his Name was *Richardſon*, there is many alive at this Day that knew them; but for the Daughter I ſhould have had to Wife, ſhe is alive at this Day, and is worth Seven Hundred Pound a Year.

8. But the ſecret Providence of God prevented my expectation and deſire of being Rich in this World, in an unlawful way againſt the Checks of my own Conſcience.

9. But it came to paſs in the 22d. Year of my Life, not being quite out of my Apprenticeſhip, yet ſure to the Maid, I went to work as a Journey-man, and happened to work with a *Puritan* in *Thomas Apoſtle London*. His name was *William Reeve*, *John Reeves*'s Brother.

10. He was a very zealous *Puritan* at that time, and many others of that Religion came to him, and diſputed with me about the unlawfulneſs of lending Money upon Pawns, becauſe they pleaded it was Uſury and Extortion, and did alledge many places of Scripture againſt it.

11. And I uſed all the Arguments of Reaſon I could for it, becauſe I had a great deſire to be Rich, and conſidering I was ingaged to this Maid, and that her Mother would not let me have her to Wife, except I would keep a Brokers Shop and lend Money, ſo that I was in great ſtrait, and much perplexed in Mind.

12. For I lov'd the Maid, and deſired to be Rich, but theſe *Puritan* People being well verſed in the Scripture words, and zealous for Righteouſneſs, threatened great Judgments, and danger of Damnation hereafter.

13. They overpowered my Natural Knowledge and civil Practiſes in me, and made me afraid of eternal Damnation, and they preſſed the Scriptures ſo hard upon me, which exceedingly perplexed my Mind, reaſoning in my ſelf, that if I did lend Mony upon Uſury and Extortion, I ſhould be damned, and if I would not, then I ſhould not have the Maid to Wife.

14. So that the love of the Maid, and the fear of the loſs of my Soul did ſtruggle witin me, and diſpute within me like two diſtinct Spirits, even as a Woman in Travail with two natural Sons in the Womb, ſo that I was in a great ſtrait which I ſhould cleave unto.

15. So after much diſpute and reaſoning in my ſelf, it came to this reſult, I conſidered the Riches of this World, and the Love I had to the Maid, and I weighed it in my Mind, and was loath to forſake it.

16. Then I conſider'd my Soul was of more value, and what would it avail me to be rich in this World

for

for a Moment, and to loose my Soul, for I was extreamly fearful of eternal Damnation, thinking my Soul might go into Hell Fire without a Body, as all People did at that time.

17. And after much struggling in my Mind, I came to this resolution in my self, that rather then I would loose my Soul, or be damned to Eternity, I would loose the Maid. And that way that would have made me Rich, and that I would be zealous of the Law of God, as afterwards I was.

18. Here the two Seeds of Faith and Reason did work in me, but I knew them not by Name nor Nature at that time, nor many Years after.

19. But as I did fear, it came to pass, for the Maids Mother seeing my Mind so changed, and so zealous of the Laws of the Scriptures, and that I would not keep that way, as I thought to do before.

20. She would not let her Daughter have me to her Husband, so the Maid was perswaded by her Mother.

21. And my Zeal to save my Soul, perswaded my Mind to let her go, so we parted.

22. Thus I forsook the World and a Wife, which I lov'd in the days of my ignorance, for zeal to the Law of God, which I thought to be Truth, and the true way, and so it was.

23. But I did not know it till many years after; but the Lord God of Truth had respect unto my Person and Zeal at that time, and prevented me from falling into that Snare of being rich in this World.

CAP. V.

The Prophet shews his Care, his Fear, and Zeal in the Law of God, and of the working of his Thoughts, and heighth of the Puritan Religion.

1. SO after I had parted with the Maid, and that way that did offend my Conscience, I was resolved to live so upright to the Law of God, and so just between Man and Man, that I thought in time I might procure favour with God, and to attain assurance of my Salvation.

2. For I was fully possest that there was really Salvation to be attained unto by my Righteousness, and that there was a real Damnation to all those that were unrighteous, or did not demean themselves so strictly as I did.

3. For I was exceeding fearful of Hell and eternal Damnation: The very Thoughts of it made my Spirit many times fail within me.

4. But by Prayer, and my Righteous Practices, I did many times recover some Hope and Peace again.

5. All this while I did suppose my Soul might go into Hell without a Body, and that Millions of Souls were in Hell-Fire without Bodies; and that the Devil being a Bodily Spirit did torment those Souls that came there, and that the Devil had liberty to come out of Hell to Tempt People here on Earth, and go there again, but no Soul that he had gotten there could come out of Hell more.

6. These things wrought in my Mind exceeding great Fear, and stir'd me up to a more exceeding Righteousness of Life, thinking thereby that my Righteous Life would

would have caſt out thoſe tormenting Fears, but it did not.

7. Yet, notwithſtanding, I did continue in my Zeal, and was earneſt in the *Puritans* Religion and Practice; neither did I know how to find Reſt any where elſe; neither did I hear any Preach in thoſe Days but the *Puritan* Miniſters, whoſe Hair was cut ſhort.

8. For if a Man with long Hair had gone into the Pulpit to preach, I would have gone out of the Church again, tho he might preach better than the other.

9. But we *Puritans* being Phariſaically minded were zealous of outward Appearance, and of outward Behaviour, for we minded that more than their Doctrin.

10. For we took it for granted, that God was a Spirit without a Body, and that Chriſt Jeſus his Son had a Body in form like Man, and that he did mediate to God his Father, who was a *S*pirit without a *B*ody, and that for Chriſt's ſake, this Spirit without a *B*ody, did hear us, and ſpeak Peace unto us.

11. Alſo I believed that the Devil was a Spirit without a *B*ody, and could aſſend out of Hell, when God did give him leave, and ſugeſt evil Thoughts of Luſt, Theft, Murther, and *B*laſphemy againſt God; not thinking that theſe Thoughts and Motions did ariſe out of Man's own Heart, but from a Divel, a Spirit without a Body, without Man.

12. Alſo I thought, thoſe Souls which God did Save were carried up to Heaven without Bodies, and ſhould be with God, who was a Spirit without a Body, and that we ſhould ſee Chriſt Jeſus in Heaven, with his Body, with our Spirits that were Saved without Bodies, till the Reſurrection, and then Body and Soul ſhould be United together again.

13. Alſo we did believe, that the wicked Spirits ſhould be caſt into Hell Fire without Bodies, where the Devil and his Angels, being Spirits without Bodies,

ſhould

ſhould Torment the Souls of the Wicked till the Day of Reſurrection; and then thoſe Wicked Souls ſhould be United to their Bodies again, and be Tormented Body and Soul together, with the Devil and his Angels, who were Spirits without Bodies in Hell Fire for ever and ever.

14. And we did believe that the Angels of God were Miniſtring Spirits without Bodies, as God was a Spirit without a Body, ſo were they, and could miniſter Comforts unto Men without Bodies.

15. And we did believe our own Souls to be Immortal, and could not Die, but did ſubſiſt the good Spirits with God in Heaven without Bodies, and the wicked Souls did ſubſiſt in Hell without Bodies.

16. Theſe were ſome of the Fundamental Principles of Faith and Religion, we Zealous *Puritans* did believe and practice; and there is no better Faith in the World to this day in the generality of Profeſſors of Religion.

17. Theſe Things was I very well verſed in, and I grew in great Experience and Knowledge in the Letter of the Scriptures, and had a good Gift of Prayer, and was very ſtrong in Diſputes, becauſe my Mind was extreamly perplexed with the fear of Hell, notwithſtanding my exact life to the Letter of the Law.

18. But the fear of Hell wrought in me much Experience, ſo that I did exceed ſeveral other Men in that Knowledge which was in thoſe days; and tho' I was judged a very godly knowing Man, and a happy Man by others, yet I could not judge ſo of my ſelf, but the fear of Hell was oft riſing up in me.

19. For I never Conceited well of my own Knowledge, but thought the Knowledge of other Men did far exceed me, becauſe they ſeemed to be better ſatisfied in their Minds than I was.

20. Yet I thought in my ſelf, that in time, by my Prayers and Righteouſneſs, and exact Walking and hearing

hearing of Preaching, that I might heal that Wound in my Soul which was made, and I knew not for what.

21. For I never had committed any Sin that I knew of that did trouble my Conſcience.

22. Yet the fear of Hell produced many deep Sighs and Groans even from the bottom of my Heart, for fear God had made me a Reprobate before I was Born, becauſe he did not anſwer my Prayers, nor ſpeak Peace to my Soul; notwithſtanding my earneſt Deſires and Zeal for him I knew not at that time.

23. Yet many times I had great Refreſhments of Soul, and as I thought, Communion with God, whereby my Hope was increaſed for a Seaſon, but it was quickly loſt again; ſo that the Troubles of my Mind did continue ſtill many years.

24. Yet at ſome times I had Elevaſions in my Mind, and Raptures of Joy, that I thought I ſhould never be moved again.

25. But a while after all was loſt again, and Doubting took place in my Soul; but ſince, I ſaw the cauſe of thoſe Raptures and fears of Hell were both groundleſs.

CHAP. VI.

After the Prophet hath given a Deſcription of his Marriage, of his Wives, and of his Children, from the Twenty ſixth year of his Life to the Thirty Eighth, he then ſhews the alteration of the Religion in the Puritan *People, and of the Confuſion that was amongſt them.*

1. AFter this, it came to paſs in the Twenty ſixth year of my Life, I took a Wife that was of my own

own Mind and Religion. She was a Virgin of about 19 years of Age, and I had by her Three Daughters in three years and an half's time.

2. The first Daughter I had by her was named *Sarah*, after her Mother's Name: She is yet alive, and is become the most experimental and knowing'st Women in Spiritual Things of that Sex in *London*; but I shall say no more of her here, because I shall have occasion to speak of her hereafter.

3. Also my youngest Daughter *Elizabeth*, which I had by my Wife *Sarah*, is now living, but the second Daughter died; when three years and an half was expired my Wife *Sarah* died also.

4. After this, my Children being young, I put them forth to Nurse in the Country, and lived a single Life, and followed my Trade, and lived very well.

5. Only the Spirit of fear of Hell was still upon me, but not so extream as it was the year before.

6. After this, in the Thirty second year of my Life, I took another Virgin to Wife; Her Name was *Mary*, she was about nineteen years old, and I had by her three Children, two Sons and one Daughter; the eldest died at three years old, and the youngest was a Daughter and she died three days after she was born, and my Wife *Mary* died five days after.

7. I had only one Son living by her, and I had her to Wife a matter of six years; and that Son lived until *John Reeve* and I was chosen of God; and about a year and an half afterwards, being about nine years old, he died; so all the Children of my second Wife died.

8. After my Wife *Mary* died, I was then about Thirty eight years old; but at the time when I was Married to my Wife *Mary*, about six years before, there was Raising of Arms by the Parliament against the King.

9. And

9. And generally the *Puritans* were all for the Parliament, and moſt of my Society and Acquaitance in Religion did fall away from that way we did uſe, and declined in Love one towards another, and every one got a new Judgment, and new Acquaitance, and new Diſcipline.

10. Some of them turned to *Presbytery*, and would have Elders; and ſome turned *Independants*, and would not let none work to them but their own People that was in Church Fellowſhip; others fell to be *Ranters*, and ſome fell to be meer *Atheiſts*.

11. So that our *Puritan* People were ſo divided and ſcattered in our Religion, that I knew not which to take too, or which to cleave unto, for I was altogether at a loſs, for all the Zeal we formerly had was quite worn out.

12. And to joyn with any of theſe new Diſciplines I could not, except I would play the Hypocrite for a Livelihood, which my Heart always hated, notwithſtanding my Kindred by my firſt Wife *Sarah*, where all *Puritans* and Zealous in Religion.

13. And I had a great ſtroke of Work of them, and they were a great Generation of them, and moſt of them pritty Rich in this World; and moſt of them went into Church Fellowſhip, ſo that I loſt ſeveral of them becauſe I could not joyn in Church Fellowſhip.

14. For thought I, there is no more ſatisfaction to be found in Church Fellowſhip than before, for none could ſerve God and be more Zealous for God and for Righteouſneſs than we were before.

15. So that going into Church Fellowſhip would not ſatisfie my Soul, as to my Salvation, no more than before.

16. For ſatisfaction of Mind, as to another Life, was always my Aim and End that I ſtrove after, but could not attain to it as yet.

17. So I being at a great loſs in my Mind, what to do, I had loſt my Friends and Relations becauſe I could not follow them in Church Fellowſhip, and I had no freedom in my ſelf ſo to do.

18. For I had seen the utmost Perfection and Satisfaction that could be found in that way, except I would do it for Loaves, but Loaves was never my aim, but a real rest in my Mind I always sought after, but could find it no where.

CHAP. VII.

The Prophet shews his great dissatisfaction and loss in Religion, even almost to Despair, yet in the Conclusion, resolves to hold his Integrity, to do Justly, and keep from actual Sin, but mind Religion no more, but left Happiness and Misery to Gods disposal.

1. SO I seeing these *Puritans* of my Acquaintance they had no Comfort nor Peace of Mind, as to a Life to Come, that were in Church Fellowship than before, nor so much.

2. Then I saw several of them that were Zealous before towards God, and Righteousness towards Man; and now they had left that Zeal, and turned Ranters, not only in Judgment but in Practice, to the Destruction both of Soul and Body.

3. When I saw this, that neither the Righteous could find Peace in the Days of their Righteousness, but were afraid of Hell, nor those that turned from their Righteousness to actual Wickedness, I thought I must needs go to Hell.

4. Yet they said all was well and quiet with them, so that I was as *David* was, almost like to have slept, and to have said in my Heart, *sure there is no God*: But all things comes by Nature, because the Righteous could find no Peace in their Righteousness, as I could not; nor the Wicked were not troubled for their Sins.

5. But when I went into the Sanctuary of my Mind, I considered the visible things of Nature, I could not conceive how this vast Element we see could make it self; or, how the Sun, Moon, and Stars could give Being to themselves.

6. How

6. How could the Beasts of the Field, the Fouls of the Aire, the Fish of the Sea: I could not imagine how these things could give Being to themselves, nor how they should come by Nature, nor how they should Create one another. Then thought I, Man might as well Create himself, and come by Nature as those Things.

7. So I thought there must needs be some Original Cause, or, supreme Power, that gave Being to these Things, and hath placed a Law of Order in all Things, sutable to its Nature.

8. This supreme Power that made those Things; That Power that is the Cause of Causes we call God; but what he is in himself I knew not at that time; But these Thoughts preserved me from saying in my Heart, as the Fool doth, *there is no God.* Many of my Acquaintance did say in their Hearts, and Tongues both, *That there is no God, but Nature only.*

9. But notwithstanding I did not know that God that made all things, and Man in his own Image and Likeness, yet I considered that innocency of Heart, and a just upright Spirit, was good in it self, if there were no God to Reward it

10. And that Unrighteousness and Lust after his Neighbours Wife, and not to be of an upright Spirit, it was Wickedness in it self, if there were no God to punish it.

11. Therefore I was loth to let go my Integrity, but kept close to it; for as I had been Innocent from my Childhood to this Day, I was resolved to keep to it to the end, if there were nothing after Death, yet would I keep my Heart upright, and would do nothing to wound my Consience.

12. For I never had no Guilt of actual Sin that did ever trouble me.

13. So with this Resolution I did resolve to live in, to do just between Man and Man, and to keep from all actual Sin, as I ever had been, and not to mind any Religion more, for I saw all profession of Religion in all Men was vain and unsatisfactory to all Men, as it was to me.

14. So I gave over all publick Prayer, and Hearing and Diſcourſe about Religion; and lived an honeſt and juſt natural Life: And I found more Peace here then in all my Religion, and if there were anything, either of Happineſs or Miſery after Death, I left it to God, which I knew not, to do what he would with me.

15. But I was in good Hope at that time, that there was nothing after Death, but all Happineſs and Puniſhment was in this Life: For I ſaw a temporal Puniſhment follow Wickedneſs in this Life to many.

16. And I ſaw Proſperity to thoſe that were Righteous, even in this Life; ſo that I was in good Hopes all Puniſhments and Happineſs would end in this Life.

17. So I was reſolved to keep myſelf as I always had done, unſpotted of the World, and not to defile my Conſcience: And I had a great deal of peace of Mind in this Condition. And in this Condition did I continue ſome three Years, until I was about forty years old, and in the year 1650.

CHAP. VIII.

The Prophet gives a Diſcription of John Tannye *and* John Robins, *being counted greater than Prophets, and ſets forth their Appearance and wonderful Actions.*

1. AFter this it came to paſs, in the year 1650. I heard of ſeveral Prophets and Propheteſs that were about the Srteets, and declared the Day of the Lord, and many other wonderful Things, as from the Lord.

2. Alſo, at the ſame time I heard of too other Men that were counted greater than Prophets, to wit, *John Tannye*, and *John Robins*.

3. *John Tannye*, he declared himſelf to be the Lord's High-Prieſt, and that he was to act over the Law of *Moſes* again: Therefore he Circumciſed himſelf according to the Law.

4. Alſo he declared that he was to gather the *Jews* out of all

all Nations, and lead them to *Mount Olives* to *Jerusalem*; and that he was King of Seven Nations: With many other strange and wonderful Things.

5. And as for *John Robins*, he declared himself to be God Almighty, and that he was the Judge of the Quick and of the Dead; and that he was that first *Adam* that was in that innocent State; and that his Body had been Dead this Five Thousand, Six Hundred and odd Years, and now he was risen again from the Dead; And that he was that *Adam Melchisadick* that met *Abraham* in the Way, and received Tithes of him.

6. Also he said, he had raised from the Dead that same *Cain* that killed *Abel*; and that he had raised that same *Judas* that betrayed *Christ*; and now they were Redeem'd to be happy.

7. Also he said he had raised several of the Prophets, as *Jeremiah*, and others; and that he had raised the same *Benjamin*, *Jacob*'s Son, that had been Dead so many Thousand Years, now he was raised again.

8. I saw all those that was said to be raised by *John Robins*, and they owned themselves to be the very same Persons that had been Dead for so long time.

9. Also I saw several others of the Prophets that was said to be raised by him, and they did own they were the same; for I have had Nine or Tenn of them at my House at a time, of those that were said to be raised from the Dead.

10. For I do not speak this from Hearsay from others, but from a perfect Knowledge, which I have seen and heard from themselves.

11. Also they declared unto me, That their God *John Robins* was to gather out of *England* and else where, an Hundred and Forty Four Thousand Men and Women, and lead them to *Jerusalem* to *Mount Olivet*, and there to make them happy: And that he would feed them with *Manna* from Heaven: And that he would divide the Red-Sea, and that they should go through upon dry Land.

12. Also he said, that those Prophets he had raised should be their Leaders, and on *Joshua*'s Garment should be the *Moses*

Man

Man that ſhould be chief under his God *John Robins*: And that all the Leaders ſhould have Power by the clap of their Hands, and a ſtamp of their Foot to deſtroy any that did oppoſe them.

13. Alſo I have ſeen one of his Prophets, that ſhould have this Power, to kneel down and pray to *John Robins*, as unto God Almighty, with ſuch high and Heavenly Expreſſions which was marvellous unto me to hear.

14. Thoſe Things, and many more lying Signes and Wonders did he ſhew to ſome, as preſenting the appearance of Angels, burning ſhining Lights, Half-Moons and Stars in Chambers and thick Darkneſs, where it was Light to the Phantaſies of People, when they covered their Faces in the Bed.

15. They ſaid he preſented Serpents, Dragons, and his Head in a flame of Fire, and his Perſon rideing upon the Wings of the Wind.

16. Alſo his Prophets had Power from him to damn any that did oppoſe, or ſpeak evil of him, they not knowing he was neither falſe nor true, for this Rule he went by.

17. That he, or, ſhe that would ſpeak evil of Things they knew not, they would as ſoon ſpeak evil of a true Prophet as a falſe Prophet.

18. So his Prophets gave Sentence of Damnation upon many, to my Knowledge, for ſpeaking evil of him, they not knowing him, whether he was true or falſe.

19. And I ſaw afterwards that his Sentence was true upon them, for they would have ſaid as much to the true *Chriſt* as they did to him: So I ſaw his Sentance was true and efectual upon thoſe he condemned, notwithſtanding he himſelf was falſe.

20. For this was obſerved, that the Elect Seed would be preſerved from ſpeaking Evil of things they knew not. That belongs only to the Seed of the Serpent to ſpeak Evil of things he doth not know: For who upon Earth did know, at that time whether he was Falſe or True: I ſay none, not one.

CHAP. IX

CHAP. IX.

Of the Prophets Application conserning these wonderful things, and of his Qualification.

1. NOW this *John Robins*'s knowledge in the Scriptures was more at that time than any Man in the World.

2. These things had I perfect Knowledge of, yet was I quiet and still, and heard what was said and done, and spake against nothing that was said or done.

3. But shewed Kindness and Mercy to all of them, Marvelling in myself what the Ephect of these things would be.

4. And one of his Prophets came to my House very oft, and he told me all things that was done amongst them; and he had a very high Language, and very knowing in the Scriptures, and spake as an Angel of God.

5. And my natural Temper was always merciful to Strangers; and this place of Scripture run much in my Mind: *Forget not to entertain Strangers, for some in entertaining of Strangers have entertained Angels.* So I never let him go without Eating and Drinking.

6. And if I had nothing in the House to Eat, if I had but Eighteen Pence I would give him one Shilling of it; and if I had but Twelve Pence, I would give him Six Pence of it.

7. This I did many times, though I had need enough myself, for I had Three Children to maintain at that time: Two Daughters by my Wife *Sarah*, and one Son by my Second Wife *Mary*, then alive.

8. All these things never moved me to rejoyce, in any Hope of any Happiness or Deliverance to any better Condition then I was then in, or to be in any worse Condition after Death, then I was in at present.

9. But I kept close to my Integrity of Heart: That is, I

would

would do nothing that ſhould condemn my Conſcience, but would do what I could to juſtify my Conſcience.

10. Tho I looked for no Reward hereafter, yet I would do well, that Sin might not ly at the Door of my Conſcience.

11. And theſe things working in my Mind kept me from actual Sin, and from the Pollutions of the Fleſh.

12. Yet all this while was I as one without God in this World, as to my knowledge of him; I had none that was true.

13. But the Lord God of Truth had Reſpect unto my Perſon, and to the upriteneſs of my Heart, but I knew it not all that time; as will more plainly appear in the following Diſcourſe.

CHAP. X.

The Prophet here ſhowes of a Melancholy that came upon him, and afterwards of Two Motions ariſing in him, and ſpeak as Two living Voices.

1. AFter this, in the beginning of the Year 1651. and in the Year of my Life 41. and better.

2. In the beginning of the year it came to paſs upon a Day in the Month called *April*, I being ſilent, all alone, my Children being all abroad, there fell upon me a great Melancholy upon my Spirit, and I knew not for what; yet I was preſſed exceedingly in my Heart with Fear.

3. So I began to caſt about in my Mind, what I had done that I ſhould thus fear: So I called to mind all my former Righteouſneſs and Zeal which I had left, thinking in myſelf that might be the Cauſe of this Fear.

4. Reaſoning in myſelf whether I had beſt turn again to my former Practiſe of Religion, or not.

5. There did ariſe in me an Anſwer to that; and ſaid, *No, For thou knoweſt when thou did'ſt worſhip in that Zeal thou had'ſt*

had'ſt no Peace, but was oft tormented with fear of Hell, ſo to no purpoſe to turn or go back to Ægipt again.

6. Then did two Motions ariſe in me, and ſpeak in me, as two lively Voices; as if two Spirits had been ſpeaking in me, one anſwering the other, as if they were not my own Spirit.

7. But I knew afterwards they were the two Seeds ſtrove in me for maſtery.

8. So my old Fears of Hell roſe in me, as it did formerly, when a *Puritan.*

9. So I began to reaſon in myſelf, what I ſhould do to eſcape being damn'd to Eternity, for I dreaded the Thoughts of Eternity; for I did not ſo much mind to be ſaved, as I did to eſcape being damn'd.

10. For I thought, if I could but ly ſtill in the Earth for ever, it would be as well with me, as it would be if I were in eternal Happineſs; for I believed the Soul was mortal many years before, which Belief yielded me much Peace of Mind: And was in hope God would never raiſe me again.

11. For I did not care whether I was Happy, ſo I might not be Miſerable. I car'd not for Heaven ſo I might not go to Hell, but I could not be ſure I ſhould go to Heaven, nor certain I ſhould eſcape Hell which was a great perplexity to my Mind, not knowing which way to help myſelf out of Gods Hands.

12. Now this place of Scripture of *Paul* in the *Romans* preſſed hard upon me, *What if God willingly make thee a Veſſel of Wrath, fited for Deſtruction*: And that ſaying, *What art thou, O Man! that replyeſt againſt God?*

13. *Shall the thing that is formed, ſay unto him that formed it, why haſt thou made me thus*: And that ſaying, *Shall not the Potter have Power over the Clay, of the ſame Lump, to make one Veſſel to Honour, and another to Diſhonour.*

14. Theſe things preſſed hard upon my Soul, even to the wounding of it. Then I replyed againſt this, and ſaid in my Heart, That God did ſeem to be more cruel than Man, for Man made Veſſels of Honour and Diſhonour of dead ſen-

celess Clay, that is neither capable of Honour nor Dishonour, nor capable of Pain, nor of Misery; nor of Joy or Happiness, Oh! that I had been as the Clay I tread upon, rather than a living Man.

15. But God made Vessels of Wrath, to bear eternal Torments, of living sensible Creatures, not giving any reason why; but it was his prerogative Will so to do, and who shall hinder him.

16. The apprehension of this sunk deep into my Heart, and brought forth deep Sighs and Groans.

17. And it was answered me again; saying, that God hath a Prerogative Power above and over all Life because he gave Life to Man and all Creatures else. And as a Man hath a prerogative Power over dead Clay, so hath God a prerogative Power over all Life, to make what Life he will a Vessel of Wrath for the manifestation of his own Power and Glory.

18. For if all Life were made to be happy, or all Mankind sav'd, then where would Gods Honour appear, But because the greatest part of Mankind are made Vessels of Wrath to bear eternal Torments, therefore it is that God's Redeemed ones shall praise him.

19. So that there is a perticular People to be sav'd, but my Fear was that I was none of the Redeem'd.

20. And it was said within me, dost thou consider the nature of a prerogative Power, that is above all Law; who shall dispute with a prerogative Power that is above all Law, and can do what it will with living Creatures, even as the Potter doth what he will with the dead Clay.

CHAP. XI.

The Prophets further Reasoning in himself how hardly God delt with him; and of his Reasoning against Adam: *And shews how a contrary Seed; or, Voice in him repeld his Arguments.*

1. WHen I consider'd this, I wished in myself I had never been born, then had I not been sensible neither

ther of Joy nor Sorrow: I did not ſo much ſeek after Heaven as to be freed from Hell.

2. Again, I Reaſoned in myſelf wiſhing that I had dyed in my Infancy: I thought, if I were a Veſſel of Wrath, my Torments would be the leſs, than now I am grown to maturity of Age.

3. But the Anſwer ſaid to this, Though thy Torment be leſs than others, yet it is Eternal: This Eternity ſtruck a deep Fear in me, which made me almoſt deſpair.

4. Again I reaſoned in myſelf, ſaying in my Thoughts, *That God dealt ſomthing hardly with me, that he ſhould ſave* Adam, *which brought me, and all Mankind into this Condemnation; ſo that I muſt be damned for original Sin, which I received from my firſt Parents.*

5. *And that God ſhould ſave him that brought me into this Condition, and Condemn me that could no way avoid it, neither by Prayer towards God, nor by Righteouſneſs towards Man.*

6. So that right or wrong, I muſt be damn'd by God's prerogative Will, and which way to help myſelf I could not tell.

7. Then I reaſoned in my Heart with Anger againſt *Adam*, ſaying within myſelf, *God made him upright, and gave him Power to ſtand, but he did not, but did fall from that Innocency and Uprightneſs, and ſo corrupted his Seed: And ſo by this means do I come to be damned.*

8. Then was I anſwered in myſelf, as it were with a Voice without me, ſaying, *How wilt thou help thyſelf if God will ſave* Adam *and condemn thee; ſhall not a prerogative Power do what he will?*

9. Then was brought to my Mind that ſaying, Jacob *have I loved, and* Eſau *have I hated:* Before the Children had done either Good or Evil, that the Purpoſe of God, according to Election might ſtand: So that it is not of him that willeth, nor him that runeth, but God that ſheweth Mercy on whom he will have Mercy, and whom he will he hardeneth.

10. In this I ſaw that a prerogative Power and Will of God is not to be contended with.

11. Theſe Scriptures and Arguments upon them, come ſo powerfully upon my Spirit, that my Heart failed me, and my Hope begun to turn to Diſpair.

CHAP. XII.

The Prophet raiſeth Arguments more, to give him ſome Hope that he might eſcape Hell; but another moſtional Voice gave Anſwer, which quite fruſtrated all his Hopes again.

1. AFter a while I recovered another Argument or two, which I thought might give me ſome Hope to eſcape Hell: Which was this, I ſaid in my Heart, *There can be no Hell till the Day of Judgment, and except God doth raiſe me and others again I cannot be damned*; hoping there would be no Reſurrection at all, then ſhould I ly ſtill in the Earth for ever.

2. Then Anſwer was made me to this: *Doſt thou think that God would be ſo unrighteous as to deceave* Abraham, Iſaack, *and* Jacob, Moſes *and the Prophets, and Apoſtles, and all righteous Men that believed and put their Truſt in God in hope of the Reſurrection? And if God doth not raiſe them again, then God hath made them ſuffer great Sufferings, and loſs of the Lives of many of them, in hope of the Life to come, and of the Reward hereafter; which if there be no Reſurrection of the Dead after this natural Death.*

3. And if God doth not raiſe them again they cannot enjoy any ſuch thing as eternal Happineſs. Then to what purpoſe did God ſpake thoſe Words, and make ſuch glorious Promiſes to *Abraham, Iſaack* and *Jacob*, and to the Prophets and Apoſtles.

4. That he would be the God of *Abraham*, the God of *Iſaack*, and the God of *Jacob*; for God is not the God of the Dead but of the Living, for all live unto him.

5. For

5. For said I, in my Heart, if God do not raise *Abraham*, *Isaack*, and *Jacob* again in the Resurrection, then perhaps God may not raise me, which would have gladed my Heart that I could have been sure God would never have raised the Dead.

6. But the Answer said to me, *That God is powerful, and hath Power to fulfil his Promise he hath made unto Man, in that he can and will raise* Abraham, Isaack, *and* Jacob, *and the rest, at the last Day, and will give them the Inheritance he promised them in this Life. Consider*, said the motional Voice, *what an infinite prerogative Power can do.*

7. *Because God doth not raise the Dead daily as he doth other visible Wonders: And in this visible Creation thou doth think that God cannot raise the Dead when they are turn'd to Dust, because thou never didst read he did.*

8. *But this know, That God can do that which he never did, when his time appointed is come: For there is a necessity that God should raise the Dead; and that there is a Day; or, Time prefix'd in God's Will, which none knoweth; no, not the Angels in Heaven, but himself only.*

9 *Also the Resurrection of the Dead is the last great Work God hath to do: And he hath power to do this his last Work, to put an End to this World, as he had power to Create this World, and make a Beginning of it.*

10. *So that God will perform his Promise in the Resurrection to all the Righteous, in that he will give them everlasting Life in another Kingdom above the Stars, and he will execute that Damnation upon the Seed of the Serpent, wicked unbelieving persecuting Reprobates, here upon this Earth, where they acted all their Wickedness, to Eternity.*

11. *And that none that have lost their Lives for his Promise sake; but it shall be given them Life everlasting that day: Which if God do not raise them again, then is he the God of the Dead, and not of the Living.*

12. *Then was* Abraham, Isaack, *and* Jacob *their Faith vain: The Prophets and the Apostles Faith vain, and their Condition, in believing God would raise them again, and he doth it not; their*

con-

Condition is worſe than the Wicked: Which thing I was afraid to think of.

13. Alſo I was afraid to queſtion, or doubt of Gods Prerogative Power in raiſing the Dead at the laſt Day, or performing his Promiſe to *Abraham*, *Iſaack*, and *Jacob*, and the reſt of the Seed of the Lord: But I could have been glad if there had been no Reſurrection at all, neither of the Righteous nor Unrighteous.

14. But thought I, what is that to me, if I be raiſed to Hell Fire. Then I reaſoned in myſelf, ſaying, It is above Five Thouſand Years ſince the Creation of this World, and perhaps it may laſt Five Thouſand Years more; then ſhall I ly ſtill in the Earth a great while before I am raiſed: So that I ſhall eſcape the Torments of Hell for a long time, thinking to have Hope in this Argument.

15. But I was thrown out here immediately, and my Hope cut off; for the Anſwer ſaid, *What if it ſhould be Five Thouſand Years before thou art raiſed again, conſider it will not be a quarter of an Hours time before thou art raiſed again*

16. *For there is no time to the Dead, all time is to the Living; for it will not be thought a quarter of an Hour by* Adam *the firſt Man, when he is raiſed from the Dead; he ſhall not think he hath been in the Grave one quarter of an Hour.*

17. Then I conceived if a Man ſlept a ſound Sleep three Days, that is no time to him; Time is known to him that was awake that three Days.

18. So this yielded me no Comfort, but increaſed my Fears of Hell the more.

19. One Argument more I had ariſing in me, thinking to have got ſome Eaſe and Hope here: Thought I, this World hath been ſo many Thouſand Years already, and may be as many more, for ought I know.

20. And there hath been many Millions of People ſince the Creation, more than can be numbered, and more than be numbered hath been drowned in the Sea and other places.

21. Sure, ſaid I in myſelf, God cannot remember every perticular Perſon ſince the Creation thereof: Thought I, perhaps

haps God may forget me, and not raiſe me again, then ſhall I ly ſtill and be quiet, and be as happy, never to be as thoſe that are raiſed to eternal Joys.

22. But the Anſwer to this ſpeak, with a ſtrong motional Voice, ſaying, *How wilt thou know whether any it miſſing when God doth raiſe the Dead? How canſt thou tell whether any particular Perſon is wanting by Sea or Land that is not raiſed.*

23. *But however,* ſaid the Voice, *if there be any wanting that is not raiſed, God will be ſure to raiſe that.*

24. Then had I no more to ſay, nor to plead for myſelf, but muſt yield and ſubmit to the prerogative Will of God; if he would ſave me he might, if he would damn me he might, I could no ways prevent his Will.

25. And this was my Reſolution, ſeeing the Caſe in matter of Salvation ſo with me, that it lay in God's prerogative Will only, I was reſolved to ſeek after him in Forms of Worſhip no more.

26. But as I had been always kept innocent and upright in Heart towards that God I knew not, and Juſt between Man and Man, and never had committed any deadly Sin to trouble my Conſcience, ſo I was reſolved to keep myſelf free from Sin to the end of my Life.

27. Thinking that if I were damned meerly by Gods prerogative Will, my Torment would be the more eaſy.

28. Here a ſecret Voice ſaid, *Tho thy Torment may be eaſier than others, yet it is eternal.*

29. This Word Eternity cauſed my Heart to fail within me, yet I reſolved in myſelf to live juſtly, and get as good a Livelyhood as I could in this World, and let God do what he would with me after Death.

30. All this Diſpute which I have written before, and a great deal more, it was in one Day.

CHAP. XIII

CHAP. XIII.

The Prophets submitting to Gods prerogative Power, immediately wrought in him Peace and Quietness of Mind, even to all admiration in Wisdom and ravishing Excellencies.

1. IN the next place I shall give the Reader a little account of the Effects of this Dispute, as follows.

2. When I had done this I was quiet and still in my Mind, but very Melancholy, and faint and sickly with the Trouble of my all Day in this Dispute which was in my Mind.

3. Neither could I quiet my Thoughts untill I did submit to God's prerogative Power.

4. There was abundance more of motional Voices spake in me that Day, besides what I have here set down, but these were the most remarkable to be taken notice of by the Reader; yet it was a blessed Day to me, as it will appear hereafter by that which followeth.

5. After this, that very same Night the Windows of Heaven were opened to me, and the Fountains of the Water in Heaven were broken up, and the Water of Life run down from Heaven upon me.

6. And the Spirit of Faith in my Heart here on Earth did arise up with sweet Waters of Peace, so that I said in myself, as *Peter* did in another Case, *It is good for me to be here* for I was in the Paradice of Heaven, within Man upon Earth; neither could I desire any better Heaven.

7. Then was the Scriptures opened unto me, so swiftly, and more swiftly than my Understanding could receive it; and the Waters of Life run down from the understanding of the Scriptures abundantly: And the knowldge of the Scriptures flowed in upon my Understanding faster than I could receive it, and yet I thought my Mind was very swift.

8. Then was no saying of Scripture too hard for me to under-

derſtand: Then I ſaw that the aſſurance of eternal Life, here on this ſide of Death: it lay in underſtanding the Scriptures.

9. Then I marvelled no longer at the Fathers of Old, in their expreſſing their Faith in God, and depending upon Gods Promiſes to them.

10. Alſo I ſaw the Excellency of the Prophets Prophefies. Neither did I wonder any more at *Paul's* Expreſſions, when he was wrapt up into the third Heaven, and ſaw things unutterable.

11. Neither could I utter the Revelations of the Scriptures as was poured upon me at that time, nor the Joy and Peace I received from the Revelation of the Scriptures.

12. For it brought unto my Mind all my Experience I had formerly, and ſhewed what did uphold me at that time, even a ſingle upright Heart before God and Man.

13. Then the aſſurance of eternal Life caſt out all Doubts and Fears of Condemnation; neither did I ever doubt of that more after that day.

14. Then I praiſed the Scriptures highly, which I had laid aſide ſeveral years before.

15. Then did I ſee it was not in vain to ſubmit to Gods prerogative Will, and to wait in patience.

16. Here was that ſaying of Scripture fulfilled in me, *Iſaiah* 42. 16. *And I will bring the Blind by a Way that they knew not; I will lead them in Paths they have not known; I will make Darkneſs Light before them.* Though this Scripture was fulfilled in Chriſt's time, yet it was fulfilled in me now.

17. For I was led by a Faith now, which I did not know: That was by the Revelation of Faith. This was a Path I did not know: for I never knew what Revelation was before.

18. Alſo this Revelation of Faith, it made that Darkneſs of the immagination of Reaſon be light before me, to ſee the Truth of thoſe Sayings of Scripture, *Matt.* 4. 16. *The People that ſat in Darkneſs ſaw great Light, and to them which ſat in the Region and Shadow of Darkneſs Light is ſprung up.*

19. This Scripture alſo was fulfilled in me at that time,

for I sat in Darkness, and in the Shadow of Death but the Day before.

20. But in the Evening the Light of Faith sprung up in my Soul, and the Revelation of it took me, as it were, by the Hand, from place to place in Scripture, and shewed me the meaning of it.

21. Also it led me to that place of Scripture, *Luke* 1. 79. *To give Light to them that sat in Darkness, and to guide our Feet into the way of Peace.*

22. Here did I see that the Day before I sat in Darkness and in the Shadow of Death, but now the Light of Life is risen in me, and gave me Revelation to guide my Feet in the Path of Peace, where no Fear nor Doubt should ly in my Way, never to stumble more.

23. These, and many more, places of Scripture was set before me, and the Light of them shined clear about my Understanding, and gave me the Interpretation of all Scripture, and all Questions in Spiritual Things that could arise out of the Heart of Man, was easy to me to answer.

CHAP. XIV.

Of the time of the Prophets Revelation, his Satisfaction in it, and his Resolution to sit still now, and be quiet from Disputes about Religion. Yet shews that Providence order'd it otherways. Of the Prophet Reeve's *Revelation of the* Raven *and* Dove.

1. THis Revelation aforesaid was upon me Six Hours; it began about nine of the Clock at Night, and about twelve of the Clock I got a little Sleep, 'till three of the Clock in the Morning; then it came upon me again, and lasted 'till six of the Clock in the Morning: And so it did in like manner for four Nights together, six Hours in a Night.

2. And I never was without motional Voices opening the Scriptures all Day long, when I was alone, for a long time after.

3. So

3. So that I was ſo well ſatisfied in my Mind as to my eternal Happineſs, ſo that I was reſolved now to be quiet and ſtill, and not to medle no more with Religion, but to let every one go on in their own way, for I looked at no Bodys Peace and Happineſs but my own.

4. So now I thought to get as good a Living as I could in this World, and live as comfortably as I could here, for I knew all things would be well with me hereafter: Thinking that this Relvelation ſhould have been benificial to no body but myſelf.

5. For I lov'd for to be private and ſtill, for my Nature could never indure to be publick. So I thought all was well now I had attained my Deſire.

6. But when I thought to be moſt Secure and moſt Private; in a little time after, it made me the moſt publick. I not thinking that this Revelation was a Preparation for God to chuſe me to be a Commiſſioner of the Spirit, to declare the Miſtery of the true God, and the Interpretation of the Scriptures, which is Life and Salvation unto Men; whereby I was made the moſt publick Man in the World in ſpiritual Things.

7. This Revelation continued with me all one from *April* to *January* in the Year 1651. and in the year of my Life 41. And in the ſame year *John Reeve* came often to my Houſe.

8. And he hearing me ſpeak ſuch high Revelation, and giving ſuch Interpretation of Scripture, he was ſo taken with my Language that his Deſires were extream earneſt unto God, which he knew not at that time, that he might have the ſame Revelation as I had.

9. His Deſires were ſo great, that he was troubleſome unto me, for I could not follow my Buſineſs quietly for his asking me Queſtions; for if I went out of one Room into another, he would follow me to talk to me.

10. So that I was weary of his Company, yet I was loath to tell him ſo, becauſe I knew he did it out of Innocency of his Heart, and Love to the Things which I ſpoke.

11. Thus, as aforesaid, *John Reeve* continued, and came almost every Day to my House most part of that Summer and Winter. And in the Month of *January* 1651. about the middle of the Month, *John Reeve* had the Revelation of the Scriptures in a large measure.

12. So he came to me very joyful the next Morning, and said, *Cousin* Lodowick, *now*, saith he, *I know what Revelation of Scripture is as well as thee.* Said I, *Let me hear what Scripture is opened unto you.*

13. He answered, and said, as he was thinking of several things, *therefore is given fulness upon his Mind, and immediately there was presented to his Understanding this place of Scripture*, Genesis, viij. 7, 8, 9, 10, 11. verses; Concerning *Noah*'s Ark with the *Raven* and *Dove*.

14. Of which Scripture this was the Interpretation.

15. *This* Raven *and* Dove *which* Noah *sent forth of the Ark*, saith he, *was a Type of the Two Seeds in every Man, and the Ark was a Type of the Body of Man.*

16. *For there is two Motions always speaking in Man. Now*, saith he, *the Body of Man signifies the Ark of God; or, the Ark of* Noah.

17. *The* Raven *that is sent forth of the Ark signifies the Motions of Reason in Man; for the Motions of Reason goeth out of Man, walking through dry Places, seeking Rest but can find none.*

18. *Also it was the Reason of Man that took Christ, when on Earth, up into an exceeding high Mountain, and shewed him all the Kingdoms of the World.*

19. *This Reason in Man is that* Raven *that goeth forth of the Ark, the Body of Man, to and fro, and taketh Comfort in nothing but earthly Things.*

20. *For as soon as ever the Tops of the Mountains of the Earth did appear, the natural* Raven *never return'd into the Ark again, as you may see in the 5th. Verse.*

21. *So is it with the Reason of Man; That* Raven *when it goeth forth by its motions out of Body of Man the Ark: It goeth to and fro the Earth.*

22. *For the Reason of Man cannot indure to be inclosed or con-*

confined, but will be flying upon the Mountains of the Earth, or in the Air. Therefore it is called the Prince of the Air, which ruleth in the Hearts of the Children of Disobedience.

23. *Now what Ruleth in the Children of Disobedience Hearts but the Spirit of Reason, the* Raven, *which goeth out of the Ark, the Body of Man, and liveth upon the Mountains of earthly Things.*

24. *Also the* Dove *that* Noah *sent forth of the Ark signified the Seed of Faith.*

25. *And when Faith sends forth her motions out of the Ark, her Body, they are innocent as a* Dove, *humble, meek, and low.*

26. *And when she findeth the Flood, and Waters of Trouble of Persecution upon the Face of the Earth, the* Dove *entreth into her Ark, her Body, again, and is quiet and still till the Waters of Trouble be abated.*

27. *For the* Dove *cannot fly upon the top of the Mountains of earthly things, as Reason the* Raven *can.*

28. *The Seed of Faith, the* Dove *can find no Rest there but when the Waters of Trouble are abated, and the dry Land appeareth, and the Olive Trees of Joy and Gladness are to be seen.*

29. *Then the* Dove, *the Seed of Faith, can go out of its Body, the Ark, and fetch an Olive-Branch of Peace and Joy in its Mouth, and return into its Body the Ark again, and there remain until it is turned out of the Ark by Death.*

CHAP. XV.

CHAP. XV.

Shewing how John Reeve's *Revelation gave him Satisfaction, and full Resolution to sit still and be quiet, never medling about Religion more: But contrary to the Resolutions of them both, a little while after, where made the greatest medlers of Religion of all the World.*

1. TO this purpose, as aforesaid, did *John Reeve* declare his first Revelation, with a many more Expressions which he uttered at that time with great Joy of Heart, he not thinking in the least, nor I neither, that it was a Preparation for God to chuse him, nor me neither, to be his two last Prophets and Witnesses of the Spirit.

2. *For*, said he unto me at that time, Cousin *Lodowick*, *now I am satisfied in my Mind, and know what Revelation is, I am resolved now to medle no more with Religion, nor go forth after any upon that account.*

3. *But to get as good a Livelyhood as I can in this World, and let God alone with what shall be hereafter.*

4. Now he had been with *John Robins* not many Weeks before he knew, or had Revelation himself.

5. For *John Robins* Knowledge and Language overpowerd *John Reeve*, before he had this Revelation: Therefore he said, *now he would not go forth after any, upon that account, no more.*

6. Thus, when he thought to be most quiet, and not to medle with any about Religion; and so was I also then, a

little

little while after we were made the greateſt Medlers in Religion of all Men in the World.

7. Becauſe our Faces were againſt all Mens Religion in the World, what Sex or Opinion ſoever, as will appear hereafter, by our Writings and Speakings.

8. *John Reeve*, nor I, little thought at that time that this Revelation we had given us did prepare us for a greater Work than for the Peace of our own Minds.

9. But it prov'd that God prepared us for a Commiſſion, and that he did intend to chuſe us two to be his laſt Prophets and Witneſſes of the Spirit, as will be ſeen, as followeth.

10. For after *John Reeve* had this firſt Revelation aforementioned, it did continue and increaſe exceedingly, that it grew very high in him for two Weeks together.

11. And at the two Weeks end God ſpeak unto him by Voice of Words, to the hearing of the Ear, three Mornings together, as is more largely ſet down in his firſt Book he wrote, Called *A Trancendant Spiritual Treatis.*

12. Where the Words of God, as he ſpoke to him, are ſet down plainly, as they were ſpoken to him, the *3d. 4th.* and *5th.* Days of *February* 1651. and in the year of *John Reeve*'s Life 42. and in the year of my Life 41.

13. Thus I have given the Reader a little hint, whereby he may ſee the ground of things, and the riſe how theſe wonderful things came to paſs.

14. Alſo what we were at firſt, and how we were acted out in the time of our Lives, and of the Experience I had in the Days of my Ignorance, and of my Diſpute with God and my own Soul.

15. And of that great Revelation I had before *John Reeve* had any; and of the Ravelation *John Reeve* had, before God ſpake to him in the year *1651.*

16. And now in the Treatis following I ſhall only ſpeak of ſome of the moſt remarkable Acts and Paſſages which hath

been

been acted and dun by us ſince we received our Commiſſion from God.

17. That after Ages may ſee ſome of the Acts of the two Witneſſes of the Spirit, as well as their Writings and their Doctrin now in this laſt Age. As they have read of ſome of the wonderful Acts of *Moſes* and the Prophets, and the Acts of the Apoſtles. So there will be ſome remarkable Acts of the Witneſſes of the Spirit left upon Record: Which is as followeth.

The End of the Firſt Part.

The Second Part.

CHAP. I.

Of the Commiſſion given the Prophet Mugleton's *Children, bleſſed by the Prophet* Reeve; *the great Wiſdom given unto* Sarah Mugleton.

1. THE firſt Morning God ſpake to *John Reeve*, he came to my Houſe, and ſaid Couſin *Lodowick*, God hath given thee unto me for ever: And the Tears ran down both ſides his Cheeks amain.

2. So I asked him what was the matter, for he looked like one that had been riſſen out of the Grave; he being a freſh couloured Man the day before: And the Tears ran down his Cheeks apace.

3. So he told me the ſame Words as is writen in his firſt Book; and ſaid unto me, *That God had given him a Commiſſion and that he had given* Lodowick Mugleton *to be his Mouth:* And ſaid, at the ſame time was brought to his Mind that ſaying, That *Aaron* was given to be *Moſes*'s Mouth.

4. *But*, ſaid he, *what my Meſſage is, he could not tell: But*, ſaid he, *if God do not ſpeak unto me the next Morning, I will come no more at thee.*

5. Which I was in good Hopes he would not, for I was willing to be quiet.

6. Alſo he ſaid at the ſame time, Couſin *Lodowick*, *Thy Children are all bleſſed, but eſpecially thy Daughter* Sarah, *ſhe ſhall be the Teacher of all the Women in* London.

7. She heard him ſay theſe Words, as ſhe ſtood upon the Stairs, for ſhe was afraid of him, that he would rather have condemned her; becauſe he never did love her ſo well as he did the youngeſt Daughter.

8. But he ſpake not then for Affection, but as the Revelation moved him.

9. And ſhe was the firſt Perſon he bleſſed to Eternity, after God ſpake to him the firſt Morning.

10. It was the more marvelous, becauſe it was never heard this many Ages, that a poor Man ſhould have that Power to Bleſs and Curs Men and Women to Eternity.

11. And ſhe believed him, and did grow exceedingly in Experience, and in Diſputes with Religious People; and they marvelled that one ſo young ſhould have ſuch Knowledg and Wiſdom to anſwer Queſtions: So that ſhe did afterwards indeed become the Teacher of all Women in *London*, in matters of Faith and Religion.

12. And ſhe was imployed by *John Reeve*, at the firſt, to carry Letters to any that he did ſend unto.

13. And there were ſeveral Perſons came afterwards to my Houſe, more to diſcourſe with her than us.

14. She was at that time about fourteen Years of Age, when this Bleſſing was given her by *John Reeve*: And this was the firſt Morning.

15. But I was in good hopes God would not ſpeak to him no more, for I was loath to be publick: I would gladly have ſat ſtill and be quiet, and not to contend with People about Religion.

16. But the ſecond Morning God ſpake unto him, and told him what he ſhould do, as is ſet down in the Book aforeſaid.

17. *John Reeve* ſaid unto me the ſecond Morning, *If thou wilt not obey to go along with me, I muſt pronounce thee Curſed to Eternity, as God did me, had not I obeyed him.*

18. Then ſaid I, *In caſe they will not obey me when I ſpeak unto them, I have no Power to curſe them, if they will not go along with me or you.*

19. Yea

19. *Yea*, said he, *but you have, as much Power as I have, for you are given to be my Mouth, as* Aaron *was given to be* Moses's *Mouth.*

20. So I went with him to one *Thomas Turner* his House, and said unto him, *Mr.* Turner, *You must go with us to* John Tauny, *else you must be cursed to Eternity.*

21. But *Thomas Turner* was willing to go with us, but his Wife was exceeding Wrath and Fearful, that her Husband would be brought into Trouble by it.

22. And she said, if *John Reeve* came again to her Husband, *That she would run a Spit in his Guts*, so *John Reeve* cursed her to Eternity.

23. For she looked with Wrath and Fear, as if she had newly risen out of the Grave.

CHAP. II.

The Transactions of the second Morning, and how Thomas Turner *went with the Prophets to* John Tauny's, *and of* John Reeve's *Message to him; and how* John Tauny *and his Design perished and came to nothing.*

1. BUT *Thomas Turner* went with us to *John Tauny*, and *John Reeve* delivered his Message to him to this effect. Said he,

2. *God hath not chosen you to be the Lord's high Priest, as you declared your self to be; neither is the Law of* Moses *to be acted over again, as you pretend to do, notwithstanding you have circumcised your self to fit you for that Work.*

3. *Neither are you, being of the Tribe of* Rubin, *ever to be chosen high Priest, for your Father* Rubin *lost that Birthright of the Priesthood, by going up to his Father's Couch.*

4. *But the Priesthood was confirmed upon the Tribe of* Levy, *and to his Seed for ever.*

5. *And here is my fellow Witness of the Tribe of* Levy; *which*

you know your self he is of that Tribe, and God hath chosen him high Priest in the last Age, and the last that God will ever choose to the end of the World.

6. *And as* Aaron *was the first high Priest that God chose to be* Moses's *mouth, so* Lodowick Mugleton *is the last high Priest that God hath chose to be my mouth, by Voice of Words to the hearing of the Ear.*

7. *Besides,* said he, *you are not fit to be the Lord's high Priest, because you stuter, or stamer in your Speech.*

8. *Which God never chose none to be high Priest but perfect man in Nature, which you are not.*

9. Also he said, *You pretend to be King of seven Nations, and to gather the Jews, in all parts of the Earth, together, and to lead them to* Jerusalem, *and to mount* Olivet, *and to make them Kings of all the Earth: And that you must follow* John Robins *with Sword and Spear.*

10. These, and several other things did he speak to *John Tauny*; and told him that there should never any such things come to pass, as he pretended unto; and charged him to lay all these things down, upon the pain of eternal Damnation, and gave him about a Months time to lay it down.

11. But he did not, but afterwards went further on to prosecute that Design, and made Tents for every Tribe, and the Figures of every Tribe upon the Tent, that every Tribe might know their own Tent.

12. So *John Reeve* seeing this, he wrote the Sentance of eternal Damnation upon *John Tauny* for his Disobedience of the Lord's Commission, and left it at his Lodging; for he would not be spoken with at that time.

13. Because he had shut himself up for nine Days, and he would speak with none for that time: But he received it afterwards of the Man where he lodged; and after a while he and his great Matters perished in the Sea.

14. For he made a little Bote to carry him to *Jerusalem*, and going to *Holland*, to call the Jews there, he and one Captain *James* were cast away and drowned; so all his Power came to nothing.

CHAP.

CHAP. III.

Of the Tranſactions of the Third Morning, and of the Meſſage of the Prophet Reeve *to* John Robins.

1. THE Third Morning God ſpake to *John Reeve*, as it is written in that Book aforeſaid; where it is ſaid, *Go thou to* Lodowick Mugleton, *and he ſhall bring thee to ſuch a Woman, namely* Dorcas Booſe, *and ſhe ſhall bring you to* John Robins, *Priſoner in* New Bridewell, *and deliver my Meſſage when thou comeſt there.*

2. So we went to this *Dorcas Booſe*, and ſaid unto her, *You muſt go with us to* New Bridewell, *for we have a Meſſage from God to declare to* John Robins: She was willing to go, but her Husband made a little Demur: Then ſaid I to her Husband, *If you will not let her go, I muſt pronounce you curſed to Eternity.*

3. So he was willing to let her go, for he was ſome Kin by Marriage to *John Reeve* and me both: The Woman was a true Beleiver of this Commiſſion afterwards.

4. So we Three went to *New Bridewell*, and asked for *John Robins*; and the Keeper opened the Gate, and ſaid, *Who would you ſpeak with? John Reeve* ſaid, with *John Robins.*

5. The Keeper ſaid, *You ſhall not ſpeak with him.*

6. Then ſaid *John Reeve* to the Keeper, *Thou ſhalt never be at Peace.*

7. So he ſhut the little Gate upon us; and as we ſtood a little while without the Gate there came a Woman, a Diſciple of *John Robins* to come out: Saith the Keeper to the Woman, *There is two or three without would ſpeak with your Lord, ſhow them the other Way.*

8. So the Keeper let the Woman out, and the Woman ſaid unto *John Reeve, Would you ſpeak with my Lord? Yea*, ſaith he, *I would ſpeak with thy Lord*: Saith the Woman, *He is the*

ſame

same, and will be the same for ever. Thou saith right, said he, *he is the same, and will be the same for ever.* Meaning the same false Christ for ever.

9. So the Woman went and shewed us the place where *John Robins* was: And she said, *Knock at that Window, and my Lord will look out.*

10. So the Woman parted from us; then *John Robins* put by a Borde of the Window, and looked out; and *John Reeve* put off his Hat, and held it under his Arm, and said, *Art thou* John Robins? He said to *John Reeve, Put on your Hat:* He said, *I put it not off to thee, but to him that sent me.*

11. *Stand thou still, and hear the Message of the Lord to thee:* He answer'd, and said, *I will not, except you put on your Hat:* This he said three times. Said *John Reeve* the third time.

12. *I put not my Hat off to thee, but to him that sent me. Therefore I charge thee to stand still, and hear the Message of the Lord to thee.* After the third time *John Robins* said, *Speak on.*

13. Then *John Reeve* spake, and said, *Thou maist remember, I was with thee about Six or Eight Months ago, and thou didst declare unto me, That thou wert* Adam Melchisadick *that met* Abraham *in the way, that received the Tithes of the Spoil, and that gave* Abraham *Bread and Wine.*

14. *Also thou saidst to me, that thou wast the first* Adam *in state, and that thou wert the God and Father of the Lord Jesus Christ; and that thou knewest the Names of all Angels, and their Natures: And that thou hadst Power over all Voices: And that thou wast the Judge of the Quick and the Dead: And that Christ was a weak and imperfect Saviour, and afraid to dy, but thou wast not afraid to dy.*

15. *Also thou didst deceave many People, in that thou madest them bring in their Estates, and then gavest them leave to abstain by degrees from all kind of Food, that should have preserved and strengthed their Natures: But thou didst feed them with windy things, as Apples, and other Fruit that was windy; and they drank nothing but Water.*

16. *So that thou hadst full Power over their Bodies, Souls and Estates; and some were starved under thy Diet and dyed. Therefore*

fore look what measure thou hath measured to others must be measur'd again to thee.

17. *That Body of thine, which was thy Heaven, must be thy Hell; and that proud Spirit of thine, which said was God, must be thy Devil.*

18. *The one shall be as Fire, and the other as Brimstone, burning together to all Eternity: This is the Message of the Lord unto thee.*

19. *John Robins* pulled his Hands off the Grates, and laid them together, and said, *It is finished, the Lord's Will is done.* These were all the Words he spake; I was both an Eye-Witness and Ear-Witness of it.

20. After this it came to pass, that about two Months after, *John Robins* did write a Letter of Recantation of all his great matters unto General *Cromwell*, and so obtained his Liberty out of Prison.

21. And one of our Acquaintance went to him, and asked him how he could do so: And he answered and said, *That after those two Men had passed Sentence upon him, he had a burning in his Throat, as if he should be burn'd to Ashes; and that he had a Voice within him, which bid him deny those things he had declared of himself before, and he should have his Liberty.*

22. And said afterwards, he should come forth with a greater Power; but he never came forth more with any Power at all, to his dying Day.

23. Thus these two great Heads, *John Tauny* was the Head of that Mistery *Babel*, the atheistical Ranters and Quaquers Principle: And *John Robins* was the Head of all false Christs, false Prophets, and false Propheteſſes, that were in the World at that Day; and there were many.

24. Now *John Robins* was that Man of Sin spoken of in *Thessalonians*: Neither will there come any so high after him to the end of the World.

25. Thus the Reader may see that these two Powers were brought down in these two days Messages from the Lord.

CHAP.

CHAP. IV.

When the tranſcendant Treatis was wrote many People more offended with the Doctrin than the Commiſſion. Of the Letter ſent to the Miniſters, and when: How the Children mocked John Robins, *called him Prophet, Prophet, and followed him ſinging Songs at him; and how a Woman hearing this followed the Prophet to his Houſe, and was converted to the Faith. Of Sentence given upon one* Penſon, *and its Effects.*

1. AFter this there came a many People to Diſcourſe with us, and asked Queſtions about many things, in matters of Religion, and we anſwered them to all Queſtions whatſoever could ariſe out of the Heart of Men; and ſome few were ſatisfied and beleived.

2. And many diſpiſed it, calling it Blaſphemy, Deluſion, and Lys; and we gave the Sentance of eternal Damnation upon all thoſe that blaſphemed againſt the Holy Ghoſt.

3. After this, in the year 1652. *John Reeve* wrote that Book called, *A tranſcendant ſpiritual Treatis*, wherein is declared the Words God ſpake unto him three mornings together, to the hearing of the Ear, and his Meſſage to *John Tawny* and to *John Robins*: Which is more largly ſet down, with ſeveral Interpretations of Scripture, concerning the true God, and right Devil.

4. Never ſo clearly made manifeſt by any, as now in that Treatis.

5. Many People were more offended at the Doctrine therein than at the Commiſſion.

6. After this *John* wrote a Letter to ſeveral Miniſters in *London*, and about *London*; which was afterwards printed, forbiding them to preach any more after the receipt of this Epiſtle, upon pain of Damnation to Eternity.

7. Theſe Epiſtles were given to the moſt eminent Presbiterian

terian and Independant Miniſters in *London*, and about *London*: For they were in Power at that time.

8. After this it came to paſs in the ſame year, that as *John Reeve* was going through *Pauls-Church-Yard*, one that he had given the Sentence of Damnation upon, ſaid unto ſome Boys, *There goes the Prophet that damns People.*

9. The Boys hearing this run after him, calling him, Prophet, Prophet, and threw Gravel and little Stones at him; ſo he made haſt into *Pauls*, and the Boys left him: And a Woman, named *Elizabeth More*, ſeeing the Boys caſt Stones at him, and calling him Prophet, ſhe followed him into Pauls, keeping a diſtance from him, to ſee where he would go: So ſhe followed him, and he came to my Houſe in great *Trinity*-Lane, *London*.

10. And ſhe deſired to ſpeak with him, being a Prophet, for ſhe had a great reſpect for Prophets: So ſhe told thoſe things ſhe had ſeen, and ſhe became a true Beleiver of this Commiſſion of the Spirit.

11. After this, it came to paſs in the ſame year, that I *Lodowick* Mugleton having occaſion to go into *Hounds-Ditch* to ſee my Maſter's Son where I was Prentice, as I went through the *Minories*, *London*; there I met with one *Morgan Guilliam*, a Man that had been Prentice with my Maſter.

12. And he would needs have me drink with him, that he might have ſome talk with me, for he ſaid, he heard ſtrange Things of me: So I went in with him into the Ale-houſe to drink, and there followed, of his Acquaintance, a Neighbour of his, a Gentleman, as we call them: His Name was *Penſon*, and he ſat down in our Company.

13. So *Morgan* began to tell me, that he heard that *John Reeve* and your ſelf do ſay, That you have Power to Bleſs and Curſe Men, that do oppoſe you, to eternity? He deſired me to tell him whether theſe things were true or no.

14. So I told him the Words that God ſpake to *John Reeve*, three Mornings together, as is ſet down in that Book aforeſaid: But when I repeated thoſe Words, *I have put the two edged Sword of my Spirit into thy Mouth, that whoever I pro-*

nounce bleſſed through thy Mouth, is bleſſed to eternity; and whoever I pronounce curſed through thy Mouth, is curſed to eternity.

15. Then did he begin to fear, and ſaid, for God's ſake, *Lodowick* do not ſay ſo: Upon that, this mr. *Penſon* ſaid it was Blaſphemy, and that it was the Devil that ſpok thoſe Words.

16. Whereupon I did pronounce this *Penſon* curſed, and damned both in Soul and Body, from the Preſence of God, elect Men and Angels, to eternity.

17. Whereupon, this *Penſon*, his Spirit was ſtruck into his Body, ſo that he could not ſpeak for a Seaſon.

18. And the Woman of the Houſe hearing me give this Sentence upon him, and ſeeing him in that Condition, ſhe was troubled in her Spirit and grew ſick, and went up to Bed: And an old Man her Father, being there, and ſeeing this, he railed exceedingly at me, and grinded his Teeth at me.

19. So in a little Seaſon after this *Penſon* had recover'd himſelf again, and ſaid unto me, *Wilt thou ſay I am damn'd to eternity?* yea, ſaid I, *thou art.* Then he roſe up, and with both his Fiſts ſmote upon my Head; and after I had receiv'd a few Blows, my Friend *Morgan* ſtood between us, and bare off the Blows.

20. And ſaid, *For God's ſake.* Lodowick, *let us be gon, elſe we ſhall be killed:* So he paid for the Drink, and we departed out of the Houſe, and went to another a little diſtance off.

21. And immediately after came in the Woman's Husband, and finding her not well, he asked what was the matter, and they told him all that was don: He asked where the Man was? They anſwered, They went down that way.

22. So he found *Morgan* and I together: The Man knowing him, asked If he knew me, *Morgan* anſwered, He did know me, and ſaid, *He did not ſpeak ever a Word to your Wife, or to her Father; but that which he ſpake, it was to mr.* Penſon, *which did abuſe him, and ſmote him on the Head with his Fiſts, and your Father kicked at him with his Feet, and he did nothing to them again.*

23. So

23. So the Man went away quiet and ſatisfied, and comforted his Wife, that the Man ſaid nothing againſt her to be troubled.

24. But it came to paſs that this *Penſon* was ſick immediately after, and in a Week; or Ten Days after he dyed, much troubled in his Mind, and tormented.

25. Inſomuch that his Friends and Relations fought to apprehend me for a Witch, he being a rich Man; but they could not tell how to ſtate the matter, ſo they let it fall.

CHAP. V.

Of one Jeremiah Maunte, *a great Friend to this Commiſſion: And of a damn'd Man and his Fury; and how* John Reeve *intreated the People that he might ly down and expoſe himſelf to his Fury, with the effects of that Submiſſion: And of one* James Barker *his Hipocricy to get the Bleſſing of* John Reeve; *and how he was curſed by* Lodowick Mugleton, *with the Effects of that Curſe.*

1. ALSO thus it came to paſs in the ſame year, that one *Jeremiah Maunt*, a young Gentleman, hearing that God had ſpoke to *John Reeve*, and that he had damn'd ſeveral of his Acquaintance, he came to us to diſcourſe about thoſe things; and when he had hear'd an Anſwer to all his Objections he ſubmitted unto us, and did belive the Voice that God ſpake to *John Reeve*, that it was the Voice of God, and that the Lord Jeſus Chriſt was the true God.

2. Alſo there was one Captain *Clark* of his Acquaintance that did truly beleive in this Commiſſion of the Spirit.

3. Alſo this *Jeremiah Maunte* was the greateſt Friend to this Commiſſion, and ſhewed the greateſt Love to it of any all the days of *John Reeve*'s Life.

4. But he and Captain *Clark*, their Acquaintance many of them were of the Ranters People; who were at that time ve-

ry high in Imagination, like *Capernahum*, exalted in their Knowledge up to Heaven, as they thought; but this Commiſſion of the Spirit brought them down to Hell in a ſhort time.

5. Theſe Ranters were the moſt Company we had at that time, and they to have diſcourſe with us, did uſe to club their Twelve Pence a piece every Week, that they might have Diſcourſe with us.

6. And it came to paſs that one of thoſe Ranters kept a Victualing Houſe, and ſold Drink in the *Minories*, *London*: And they would ſpend their Mony there.

7. So *John Reeve*, and myſelf came there, to diſcourſe with them, but there came in many more than was apointed, to diſcourſe with us; and many of them diſpiſed our Declaration, and the Voice of God to *John Reeve*, calling it Blaſphemy, the Voice of the Devil, and ſuch like.

8. So *John Reeve* gave Sentence of eternal Damnation upon many of them, for this their Blaſphemy againſt the Holy Ghoſt; we being the Witneſſes of the Holy Spirit that ſent us.

9. But one of them being more offended at his Damnation than all the reſt, he was moved with ſuch Wrath and Fury, that he would be revenged of *John Reeve*, and would fall upon him to beat him, ſo that five or ſix Men could hardly keep him off, his Fury was ſo hot.

10. Then *John Reeve* ſaid unto the People ſtanding by: *Friends*, ſaid he, I pray you ſtand ſtill on both ſides the Room, and let there be a ſpace in the middle.

11. And I will lay down my Head upon the Ground, and let this furious Man tread upon my Head, and do what he will unto me.

12. Our Friends, and the reſt, were loath to venter, leſt this furious Man ſhould tread upon his Head and ſpoil him: But *John Reeve* intreated the People to let it be ſo.

13. And the People were perſwaded, and did ſtand of a Row on both ſides, and a vacant Place in the middle.

14. So *John Reeve* pulled off his Hat, and laid his Face flat

flat to the Ground, and the People ſtood ſtill; and *John Reeve*, ſaid, with his Face to the Ground, *Now let the Man do what he will unto me.*

15. So the Man came runing with great Fury, and when he came near him, lifting up his Foot to tread on his Neck, the Man ſtarted back again, and ſaid, No, I ſcorne to tread upon a Man that lyeth down to me. And the People all marvelled at this thing.

16. After this it came to paſs, in the ſame place in the *Minories*, *London*, that ſeveral Ranters and Aſtrologers did come to talk with us: And one Aſtrologer being more knowing in that Art than the reſt, would fain himſelf to be humble, and deſirous to be ſaved, and would endeavour to get the Bleſſing of *John Reeve*.

17. The Mans name was *James Barker*; he was a Gun-Smith, by Trade, but very skillful in the art of Aſtrology: There were many more People talking with *John Reeve* at that time.

18. So this *James Barker* came near to him, and deſired him to tell him what it was that God ſpake unto him three Mornings together: *For*, ſaid he, *I have heard much of you by others, but now he was glad he had that opertunity to ſpeak with him himſelf.*

19. So *John Reeve* related to him all the words God ſpake: And when this *Barker* had heard it, he ſaid, He did verily believe it was the Voice of God that ſpake unto him: And further ſaid, that he did deſire him to give him the Bleſſing.

20. *John Reeve* anſwered, and ſaid, *If thou doſt truly believe it was the Voice of God that gave me this Power:* He ſaid, he did believe it. Whereupon *John Reeve* did pronounce him one of the bleſſed of the Lord, both in Soul and Body to eternity.

21. Immediately after he had got the Bleſſing he departed from him into another Chamber, and ſaid unto ſome of the Company; *I have got the Bleſſing of* John Reeve, *but if any of you will but lay a quart of Sack with me, I will go to* John Reeve *again, and call him a falſe Prophet, and ſay, it was the Devil that*

that ſpake to him three Mornings together, and ſee if he will curſe me again.

22. There were ſeveral Men that heard him, ſaid unto him, *That he dar'd not do it*: He ſaid, *But he would, if any one of them would lay with him.*

23. So one Captain *Clark*, a Friend of ours, was afraid to lay with him without my concent; ſo he came to me, which ſat at a diſtance from *John Reeve*, (and knew nothing of it,) and whiſpered me in the Ear, telling me what *Barker* had ſaid; then, ſaid I, *Do you lay a quart of Sack with him to prove him.*

24. And when *Barker* ſaw that he would lay with him indeed, he began to repent, and was loath to ſtand to his word: But the Company ſeeing him begin to flinch, they ſcoffed and geer'd him, and ſaid, *We thought you durſt as well be hang'd as do it.*

25. Yet rather than he would be geer'd for not performing his Words, and looſing a quart of Sack beſides, He ſaid, *he would do it.*

26. So he, with the Company, came towards *John Reeve*: (And *Barker* came with his Hat off, and put it under his Arm) ſaying theſe Words, *mr.* Reeve, *you have declared me one of the Bleſſed of the Lord, both in Soul and Body to eternity*: But ſaid he, *I do verily believe that you are a falſe Prophet, and that it was the Devil that ſpake unto you three Mornings together, that gave you that Power to bleſs and curſe Men to eternity.* Theſe were all the Words he ſpake.

27. So I came to him, and ſaid, *Barker, Thou haſt acted the part of a Hipocrite, both with God and with Man, and with thy own Soul.*

28. *Thou lyedſt againſt thy own Heart, when thou ſaidſt to* John Reeve *thou didſt believe it was the Voice of God that ſpake to him, and that he had Power to give a Bleſſing to whoever beleived*; whereupon thou didſt ask him to bleſs thee? He ſaid, *If thou doſt truly beleive what I have ſaid*; thou replyedſt, *Thou didſt beleive*, and ſaid, *elſe why ſhould I ask a Bleſſing of you.*

29. Whereupon he gave this Bleſſing both of Soul and Body

Body to eternity: And this I ſay, though thou out of thy Diſſemulation and Hipocricy of thy Heart hath got the Bleſſing of *John Reeve*, ſo that he cannot curſe thee again.

30. But I gave not my Conſent unto it. Therefore for this thy Hipocricy of thy Heart, I do pronounce thee, *Curſed and Damn'd both in Soul and Body, from the Preſence of God, elect Men and Angels, to eternity.*

31. And not only ſo, *But thou art curſed in thy Eſtate in this World*; For Sins of this nature are to be puniſhed with a double Curſe.

32. He was exceeding wrath and angry at me, more for curſing his Eſtate than for his eternal Damnation, he was ſo mad at that: So that he knew not whether he had beſt fight me, or take the Law of me as a Witch, if he did not proſper.

33. But my Words and Curſe came to paſs upon him, even in this Life, as many can witneſs; even a poor miſerable beggarly Fellow.

34. Notwithſtanding he was as cunning a ſubtil Serpent as moſt Men in the World: But at laſt a Lawyer which he had cheated followed the Law ſo cloſe upon him, that he ſeaiſed upon all his Goods, and took them away, and put him into Priſon beſides; and there he lay ſome years, and dyed there miſerably poor: Which was the laſt End of him.

35. Thus I ſaw the Ephects of that Curſe upon him, even in this Life; and in the Life to come, I am ſure he ſhall indure thoſe eternal Torments for that Act of Hipocriſy.

CHAP

CHAP. VI.

What the Ranters God was: And how them and their God was damn'd by this Commiſſion: And of the Reſolution of Three of the moſt deſperateſt to Curſe the Prophet Reeve *and* Mugleton's *God.*

1. AFter this, it came to paſs, at another Meeting of the Ranters in *Aldersgate-ſtreet, London.*

2. There was many Ranters that heard what was done by *James Barker*; ſo they conſulted among themſelves why they might not damn us as we did them.

3. Now thoſe that were to damn us, were three of the moſt deſperateſt atheiſtical Ranters, that had ever been in our Company as yet.

4. And they thought nothing too hard for them; but two of thoſe Ranters which had been often in our Company, and had ſeen the Paſſages that paſſed with, and upon thoſe we had condemned: That their God they worſhiped was damn'd with them; for they had no other God but a Spirit without a Body, which they ſaid was the Life of every thing.

5. So that the Life of a *Dog, Cat, Toad,* or any venomous Beaſt, was the Life of God: Nay, That God was in a Table-Chair, or Stool.

6. This was the Ranters God, and they thought there was no better God at all.

7. This God did we damn with their Perſons, theſe two Men that had ſeen many condemn'd by us: The one his Name was *Proudlove*, a notable Ranter, the other his Name was *Remington.*

8. So this *Proudlove* he conſulted with thoſe three deſperate Men which knew nothing of us: So they asked him what they muſt do, he ſaid, this you muſt do.

9. *You*

9. *You muſt curſe them and their God, and perhaps you may bring down their Power.*

10. They ſaid they were willing to do that, and that was but a ſmall matter to curſe them and their God: They made nothing of that.

11. So the Time appointed came, and there was prepared a good Dinner of Pork, and the three came ready prepared to curſe us and our God.

12. So *Proudlove* and *Remington* went from us to thoſe Men, and *Remington* ſaid unto them, *If you Three will go up and curſe them and their God you ſhall have a good Dinner of Porke.*

13. Then one, the ſtouteſt of the Three, ſaid unto him, pray tell me what is their God that we muſt curſe?

14. *Remington* anſwered and ſaid, *That the Lord Jeſus Chriſt is their God, and they own no other Father or God but he:* And now if you will go in, they be there, and curſe them and the Lord Jeſus Chriſt, their God, you ſhall have a good Dinner of Porke.

15. When they heard this, the moſt ſtouteſt Man of them ſmote his Hand on his Breaſt, and ſaid; *If that be their God, I will never do it, if I might gain the whole World:* And ſaid, *That he was ſorry and troubled that he ſhould conceive ſuch a thing in his Heart.* So ſaid the other Two, *We will do no ſuch Wickedneſs.* So they departed without their Dinner of Porke.

16. But he that repented himſelf could not be at quiet in his Mind until ſuch time he had asked us Forgiveneſs.

17. So we forgave him his Sin for that, and he remained very kind to *John Reeve* all his days, tho he did not beleive that we were the two laſt Prophets and Witneſſes of the Spirit.

18. Alſo this *Remington* was called to an account by *John Reeve*, as one in this Plot, and he told the truth, how *Proudlove* laid the Plot, and that he did but go with him, being an old Acquaintance: So we forgave *Remington*, and gave *Proudlove* the Sentance of Condemnation to Eternity.

CHAP. VII.

Of the Diſpute with Mr. Leader, *a* New-England *Merchant; and of the* Prophet's *convincing him how that God had a Body; and how God is worſhiped in Spirit and Truth with Body, and that there is no Spirit without a Body.*

1. AFTER this in the Year 1653, there came a certain Man, a Merchant, and a great Travellor into many parts of the World; and he was a religious Man, but had ſomwhat declined the outward Forms of Worſhip, becauſe he could find no Reſt there.

2. So he applied his Heart more to Philoſophy and the knowledg of Nature more than Religion, for he thought he had ſeen the utmoſt of Religion, and that there was nothing in it.

3. Indeed he was a great Philoſopher, and a very wiſe Man in the things of Nature: His Name was *Richard Leader.*

4. It came to paſs when he came out of *New-England*, being perſecuted there, becauſe he could not ſubmit to their forms of Worſhip; and when he came into *Old-England* again, he heard there were two Prophets now riſen up, who called themſelves, *The two Witneſſes*, &c.

5. So he enquired where he might ſpeak with theſe Prophets; ſo he was brought unto us, and he was very ſober in his talk, and he propounded his Queſtions with great Moderation.

6. The firſt Queſtion was concerning God: *Whether God that created all things could admit of being any Form of himſelf.*

7. We anſwered, and ſaid, *That God made Man in his own Image and Likeneſs*: And if Man have a Form, then God muſt needs have a Form himſelf, even in the form of Man, elſe them Words of *Moſes* are not true, That *God made Man*

in his own Image, and breathed into him the Breath of Life, and he became a living Soul.

8. Mind, the Form of Man was the Image and Likeneſs of God, before God breathed into him the Breath of Life.

9. Therefore God muſt needs be in the form of a Man from Eternity: Therefore it was that God ſaid, *Let us make Man after our own Image and Likeneſs.* This was the true Senſe and Meaning of *Moſes*, and it is dangerous for any Man to deny it.

10. *Beſides*, ſaid we, *there is no Spirit can have any Being without a Body, neither God, Angels, nor Man*: And further, *that God that is a Spirit without a Body is no God at all.*

11. *For we that are men that have Bodies, have power over all Spirits whatſoever that have no Bodies: For it is the dark Imagination of Reaſon in man that hath created to it ſelf Spirits without Bodies, which is none of God's Creation.*

12. When he heard this he conſidered the things of Nature, that no Spirit could have any being without its Body.

13. Then he marvelled, and ſaid, Where have we been all this while, that took God for a Spirit without a Body: Oh! how have we been in the dark.

14. But, ſaid he, doth not Chriſt ſay, *God is a Spirit, and God will be worſhiped in ſpirit and truth*: And Chriſt ſaid, *His Words were Spirit and Life.*

15. We anſwered, and ſaid, Can a Man worſhip God in Spirit and Truth without a Body? He ſaid, *No.* Then ſaid I, neither can God accept of any Mans worſhip except he hath a Body of his own: For God hath a Body of his own, as Man hath a Body of his own; only God's body is ſpiritual and heavenly clear as Chriſtial, brighter than the Sun, ſwifter than Thought, yet a body.

16. But Man's body is earthly, and made of the Earth, in the image and likeneſs of God's own body, only Man's body is of the Earth earthly, and God's body is the Lord from Heaven heavenly: Yet Man's body is the image of God as well as his Soul as *Moſes* did truly mean as he ſpake.

17. For this I ſay, that if Man's Body and Soul had been ſpiritual in its Creation, then when Man's Thoughts do aſſend up to Heaven, his body would aſſend with it, in the twinkling of an Eye.

18. For the Thoughts of Man are ſwift; and if his body, which is earthly, do but put on Immortality, then his body would aſſend with his Thoughts up into the Aire, and ſo to Heaven.

19. Theſe immortal bodies can do, and at the laſt day theſe vile bodies of ours that doth truly beleive, ſhall be made like unto his own glorious body.

20. For now our bodies are natural bodies, but when theſe natural bodies ſhall riſe ſpiritual bodies, then ſhall Immortality take place; and theſe vile bodies of ours, that are now mortal, yet made in the image of God's own glorious body, ſhall be ſpiritual and heavenly bodies, even like unto his glorious body.

21. And becauſe God's body is ſpiritual and heavenly, and cannot be ſeen by the natural ſight of the Eye, therefore it was that Chriſt ſaid, *God is a Spirit, and will be worſhiped in ſpirit and truth.*

22. Obſerve, For as a Man cannot worſhip in ſpirit and truth without a body, neither is that any God at all that hath no body of its own; neither is a Spirit without a body of its own any Object of Faith or Worſhip, for a Spirit without a body hath no ſubſtance: And as for thoſe words of Chriſt being Spirit and Life, conſider they were ſpoken from a body.

23. For this I ſay, no words whatſoever can be ſpoken of any Spirit that hath no body: For thoſe words God ſpoke to *Moſes* and the Prophets, they were from the body of God: And thoſe words Chriſt ſpoke, that was ſpirit and life, was from his body when on Earth: And thoſe words he ſpoke to *Paul* after he was aſſended up to Heaven, it was from his own body.

24. So that, without Controverſy, no Spirit can ſpeak at all, or hath any being without a body: And this is the very

very Cauſe that Men find ſo little Comfort in worſhiping and beleiving in ſuch a God that is a ſpirit without a body.

25. Alſo we declared unto him the nature of God, ſhewing that there can be no form without a nature, for it is the nature that gives the form.

26. Alſo we ſhewed unto him the Perſon and Nature of Angels, and the Perſon and Nature of the right Divel, and the rice of the two Seeds, and the ſecret Miſteries how God became Fleſh, and how the Divel became Fleſh, and many other things which ſatisfied his mind.

27. So that he became a true Beleiver of this Commiſſion of the Spirit, and ſhewed Kindneſs unto *John Reeve* all the days of his Life, likewiſe his Brother *George Leader* became a true beleiver.

28. This Mr. *Richard Leader* grew very mighty in Wiſdom and Knowledge, both in natural and ſpiritual Wiſdom, ſo that every great Man of his Acquaintance did ſubmit unto his Wiſdom, and lov'd him for his Knowledge; ſo he continued in it all his Life, but about a year or two after *John Reeve* dyed he dyed at *Barbadoes*.

CHAP. VIII.

Of one Mr. Cooper *a great Diſputant, and how convinced: And how a true Miniſtry is known from a falſe. Of his Converſion: And how he paſſed Sentance of Damnation upon Fifteen of his Companions: And of his trouble for ſo doing without Commiſſion: And of a Miniſter's cenſoring him to be bewitched.*

1. AFTER this, in the ſame year, it came to paſs that a certain man, a Silk-Weaver, his name was *Cooper*: He being acquainted with one Mrs. *White*, who was a beleiver of this Commiſſion of the Spirit: She lived in *Duning hill-Ally* near *More-fields*.

2. This

2. This Man was very deſirous that ſhe would tell him how he might ſpeak with theſe two Prophets; for he had a great deſire to ſee us, and ſpeak with us; ſo ſhe directed him where.

3. So when the Man came and found us both together, the Man deſired to drink with us, thinking in himſelf that he could talk and diſcourſe better over a Cup of Drink than otherway, becauſe it was his Cuſtom ſo to do.

4. For he thought himſelf very ſtrangly armed with Queſtions, thinking it impoſſible for us to anſwer, becauſe he could finde none that ever he had talked withal, Miniſters, nor other to do it,

5. So we went with him to drink, and he propounded his Queſtions concerning the true God, and the right Devil, and how the Devil came to be; and how a Man may know the Hiſtory of the Scripture to be true, ſeeing they did contradict themſelves in many places, with ſeveral other things.

6. Unto which we gave him a full Anſwer unto whatſoever he asked, ſo that he could not make any Reply againſt anything we ſaid.

7. Alſo we ſhowed him the power of the Commiſſion of *Moſes*, and the power of the Commiſſion of Chriſt and his Apoſtles, and the power of our Commiſſion in this Age.

8. And that every Commiſſion had power to bleſs and curs Men to eternity, and that he was no true Miniſter of Chriſt which had not power to bleſs and curs.

9. For if a Man pretend to be a Miniſter of the Goſpel, and cannot ſay to him that beleiveth in him to be a true Miniſter, and the Doctrine he preacheth to be true, *is beſſed to eternity.*

10. And ſay to that Perſon as diſpiſeth and perſecuteth the Perſon of this Miniſter, and his Doctrine, *is curſed Soul and Body to eternity*: If he have not Power to do this, he is no true Miniſter of Chriſt, neither did Chriſt ſend him to preach unto the People.

11. Theſe things ſtuck upon the Mans Mind exceedingly, and

he

he was much affected in Love towards us; and he was elevated in his Mind, as if he would get up to Heaven immediately.

12. And he thought himself so strong now that he could drive all People before him.

13. So he departed from us, elevated in his Mind: He went among his own Company, and those of his own Trade, and he talked amongst them of things he had heard, and that he had been with two Prophets.

14. But his Company laughed him to scorn: But he in his elevation and zeal to what he had heard, gave Sentance of Damnation to eternity upon fifteen of his Companions.

15. Some were angry at him and some laughed and scoffed at him, and said he was bewitched.

16. It came to pass that the next Day after he had given Sentance upon those fifteen Persons he fell sick, yet he held to what he had said the Day before.

17. So that his Wife, and some of them he had damned said, the Man was bewitched, and would needs send for the Minister of the Parish to pray with him, and give his Judgment whether he was bewitched, or no.

18. But when the Minister came, the Man would not let him pray for him.

19. So the Minister gave his Judgment, that the Man was absolutely bewitched: But after three or four days the Man got up, and was well again, and told us what the Minister had said, and confessed that he damned fifteen Men, which was the cause of that Trouble in his Mind.

20. Because he did it without a Commission, not but that I do beleive they will be all damned as I said; but my Trouble was for giving Sentance without a Commission.

21. For at that time no Beleiver gave Sentance upon any Dispiser, but us two only: But in that he confessed his Fault he was forgiven by us.

CHAP.

CHAP. IX.

Of one Captain Staſy, *a Friend to the two Witneſſes, and of their Diſpute with a Miniſter, proving that God was in the form of a Man: And of the Miniſter's Blaſphemy, and* John Reeve's *paſſing the Sentance upon him, and that he ſhould never ſee any other God but that Sentance: And how* John Reeve *was threaten'd with a Warrant from* Cromwell, *or the Councel of State: And how* John *replyed, that if they diſpiſed as the Prieſt had done, that he would pronounce them damn'd.*

1. AFter this it came to paſs in the year 1653. there was one Captain *Staſy* in the Parliament's Service, that came to talk with us; he was a wiſe and moderate Man, able to hear and bear Words, but did not beleive what we ſaid.

2. But he heard us gladly, and liked many things which we ſpake, inſomuch that he invited us to Dinner at the Inn where he quartered.

3. So we went, there was of his Acquaintance a Miniſter, as they are called, a *Cambridge* Schollar, and with him an Exciſe Man; his Name was *Ebb*, and the Prieſt's Name was *Goſlin*; and there was with them two Souldiers.

4. Theſe Men being at Dinner with us, Captain *Staſy* put the Prieſt upon Diſcourſe and Diſpute with us.

5. So we diſputed with him concerning God; and when we came to prove by Scripture, that God was a form like Man, according to thoſe Words in *Geneſes*, *God made Man in his own Image and Likeneſs* the Prieſt pleaded, that was Holineſs and Righteouſneſs.

6. We ſhowed him that Holineſs and Righteouſneſs had no Form nor Image without a Body, nay it is nothing at all in it ſelf, but as it is acted forth by a Body.

7. For it is a Body that acteth holy good and righteous Things

Things, therefore it is we call ſuch a Man a Holy Man, a good Man, a righteous Man: Now if God made Man in his own Image an holy upright Man, could he be ſaid to be Man except he had a Body.

8. Neither could them Words be proper to ſay, God made Man in his own Image and Likeneſs, if Man was made with a Body to act holy and righteous Things, and God that made him had never a Body himſelf.

9. How then could Man be ſaid to be made in the Image and Likeneſs of God, whenas there is no likeneſs at all between them, for the one hath a Perſon, Form and Body, and the other hath none.

10. And if you ſay Holineſs and Righteouſneſs is the Image and Likeneſs of God, we pray will you ſhow us the Form and Likeneſs of the Image of Holineſs and Righteouſneſs diſtinct of it ſelf from a Body.

11. Then where ever we ſee Holineſs and Righteouſneſs diſtinct of it ſelf, then we ſhall know God, and that Holineſs and Righteouſneſs is the Image and Likeneſs of God without a Body.

12. And when we ſee this we will worſhip Holineſs and Righteouſneſs for God without a Body; if you can ſhow us the form of it by it ſelf.

13. Then the Prieſt grew angry, and called it Blaſphemy, to ſay God was a Form or Perſon, and ſaid we were Deceavers; with many other railing Speeches.

14. Whereupon *John Reeve* pronounced him curſed and damn'd both Soul and Body, from the Preſence of God, elect Men and Angels, to eternity.

15. And further ſaid, that he ſhould never ſee any other God in the Life to come, but the Sentance he had paſſed upon him.

16. Then the two Souldiers were very angry to ſee the Prieſt damn'd, and they would have fallen upon us to beat us, and one of them took up a great Stoole to knock *John Reeve* on the Head.

17. But Captain *Staſy* held him, and perſwaded him;

then they ſaid they would have a Warrant for us, either from General *Cromwell*, or the Councel of State, or from the Parliament.

18. *John Reeve* anſwered, and if General *Cromwell*, the Councel of State, or Parliament ſhould diſpiſe thoſe things we declare as you have done, and as this Prieſt hath done, I would pronounce them damn'd as I do you.

19. So with a great many words more, at that time, between them and us, and Threatnings wherewith they threatned us. we parted.

20. And Captain *Staſy* ſeemed to be ſorry that they were no more Civil; but he was glad the Prieſt was damn'd, becauſe he was a great Enemy to the Clergy.

The End of the Second Part.

The Third Part.

From the Year 1653 *to the Year* 1665.

CHAP. I.

Shewing how five Men got a Warrant from the Lord Maior and brought the two Witneſſes before him: Of their Accuſation: Of their Examination: And of their Anſwer to it with boldneſs:

1. BUT a little while after this, as is aforeſaid, it came to paſs that theſe Men did get a Warrant from the Lord Maior of *London*, becauſe we lived in the City of *London*, it was under his Juriſdiction.

2. So this Prieſt and the two Souldiers, and *Ebb* the Exciſeman, and another Salſeman, his Name was *Chandler*, a damn'd Man, he lived near me in great *Trinity Lane*.

3. Theſe five joyn'd all together to proſecute us, and having a Warrant from my Lord Maior they came to my Houſe, and they brought the Marſhal of the Citty of *London* and his Men to apprehend us and bring us before the Lord Maior.

4. And they came up to the Chamber where *John Reeve* and I was, and the Marſhal and his Men took us before the Lord Maior to be examined.

5. And when we came before him there were ſeveral Ac-

cuſations againſt us, beſides what theſe five Men did accuſe us of.

6. Firſt, that Book intituled, *A Tranſcendant Spiritual Treatis*; the Lord Maior had this Book in his Hand. Secondly there was a Pamphlet by one *Needham*, ſent to the Lord Maior of his own Damnation.

7. And ſeveral Letters we had ſent to the *Presbyterian* Miniſters in *London* and about *London*, to lay down their Preaching, (becauſe they had no Commiſſion from God to preach) upon the receipt of this Letter, upon pain of eternal Damnation. Theſe Letters were in the Lord Maiors Hands alſo.

8. And there came one Miniſter forty Miles to accuſe us before the Lord Maior, he came rideing all Night, and came in great Fury and Rage, at the very time the Lord Maior called for us to examin us.

9. But the Lord Maior did not mind this rageing Prieſt at all, notwithſtanding his great Jorny.

10. But he minded theſe five Men that Joyned in the Warrant, and ſet them together by themſelves, and us two by our ſelves.

11. The Lord Maiors Examination of us the two Witneſſes, and our Anſwer to him, as follows.

12. He asked the Accuſars what they had to ſay againſt theſe two Men; one of them anſwered and ſaid, that *John Reeve* did ſay, *That he was their God.*

13. The Lord Maior ſaid to *John Reeve*, *Did you ſay ſo?* He anſwered and ſaid, *No. What did you ſay?* ſaid the Lord Maior.

14. Said *John Reeve*. *Theſe Men deſired to have Diſcourſe with us about Spiritual Matters, and when I had declared the Truth to them, they called it Blaſphemy, Deluſion, and Lyes.*

15. *Whereupon I did pronounce the Sentance of eternal Damnation upon them, in that they had ſinned againſt the Holy Ghoſt, which the Scriptures ſaith*, ſhall never be forgiven, in this World, nor in the World to come.

16. *And that they ſhould ſee no other God in the World to come,*

but that Sentance which I had passed upon them; This I did say, and this his Clerke set down.

17. Another of the Accusers said that *John Reeve* should say, *That General* Cromwell, *the Counsel of State, and the Parliament were all damn'd.*

18. *Did you say so?* said the Lord Maior, *No*, said *John Reeve.*

19. *What did you say?* said the Lord Maior.

20. *John Reeve* answered, *that we were in a place where one Captain* Stasy *invited us, and these Men, being Strangers to us, they would needs propound Questions to us, concerning God and the Scriptures, because this Minister was among them; and he was the greatest Blasphemer of Truth of all of them.*

21. *Whereupon I pronounced him, for his Blasphemy against the Holy Ghost, and for Preaching without a Commission from God, cursed and damn'd, both in Soul and Body, from the Presence of God, elect Men, and Angels, to eternity.*

22. *Upon this he and the rest of them said,* They would fetch a Warrant from General *Cromwell*, the Counsel of State, or from the Parliament, to prosecute us.

23. And I said, *That if General* Cromwell, *the Counsel of State, or the Parliament, should dispise those things we have declared, and sin against the Holy Ghost, as these Men did, That General* Cromwell, *the Counsel of State, and the Parliament, would be all damn'd as you are?* This I did say.

24. This was set down by the Clerke.

25. Then said the Maior, *You are accused for denying the Three Persons in the Trinity: You say there is but one Person, Christ Jesus, you deny the Father.*

26. *No, said* John Reeve, *we owne the Trinity more than any Men, both Father, Son, and Spirit, are all but one Person and one God Christ Jesus, as is declared in that Book in your Hand.*

27. Then the Maior said, *Here is several Notes from the godly Ministers which you have forbid to preach the Gospel, upon pain of Damnation.*

28. Said *John, We do own these Notes sent unto them, and if any of them Ministers we sent these Letters unto have preached*

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publickly since the receipt of them, they are damn'd to eternity, because they preach and are not sent of God: Neither do they know the true God, nor can they preach the Truth unto the People.

29. These Words were set down by the Clerke.

30. Then said the Lord Maior unto *John Reeve, What was it that God* spake unto you?

31. *John* related the Words God spake unto him three Mornings together; *the same Words that are written in that Book in your Hand.*

CHAP. II.

Shewing John Reeve's *Answer to the Lord Maior's Questions, and* John Reeve's *Question to the Maior, what his God was, with the Maior's Answer: And* John's *Replycation to it. Of the two Witnesses Commitment to Newgate.*

1. THE Lord Maior answered *John Reeve*, and said, *He did beleive it was the Devil that spake to him.*

2. Then to this I answered and said, *Sir, you have sin'd against the Holy Ghost, and will be damn'd.*

3. The Maior clapt his Hand upon his Brest and said, *God forbid.*

4. *Yea*, said I, *but you have*, then said *John Reeve* to the Maior, *Sir*, you say you do beleive it was the Devil that spake unto me; I pray Sir tell me what your God is.

5. The Lord Maior lift up himself, and laid his Hand on his Brest: *Oh!* saith he, *my God is an infininite incomprehensible Spirit.*

6. *What*, said I, *without a Body or Person?*

7. Said the Maior, *God hath no Body or Person at all.*

8. *Why*, said I, *hath God that made man in his own Image, who hath a Body and Person, and hath made all other Creatures with Persons; and shall he that made them have no Body or Person of his own?*

9. *Doth*

9. *Doth not the Scriptures ſay, That Chriſt was the expreſs Image and Brightneſs of his Father's Perſon; and had not Chriſt, a Body or Perſon in form like Man, Sin excepted?*

10. Then ſaid the Maior unto me, *muſt I beleive you?*

11. *Yea,* ſaid I, *That you muſt, or you will be damn'd.*

12. Then there was a Gentlewoman in the Court called out, and ſaid, Mr. *Reeve, pray tell me what the Devil it is?*

13. *John* anſwered with a loud Voice, and ſaid, *Thy own Soul is the Devil.*

14. Then one of the Officers ſaid unto the Woman, *I think he hath met with you now.*

15. Then the Lord Maior asked the Accuſers if they would be bound in 40 *l.* Band a piece to proſecute againſt theſe two Men, they ſaid, *They would*; ſo the Clark bound them to proſecute.

16. Then the Lord Maior called for the Act of Parliament, which was newly made againſt Blaſphemy: So the Maior read this Paſſage in it, *That if any man ſhould ſay that he is God, and that God is no where elſe, ſhall be guilty of Blaſphemy, and ſhall ſuffer ſix months Impriſonment, without Bail or mean priſe.*

17. Then ſaid I unto him; Sir, *What have you to do with this Act, you are a temporal Magiſtrate, and ought to judg of temporal Things between man and man.*

18. And you are to do Juſtice betweenMan andMan, in all moral and temporal Affairs, which concerns you to be the Judge of, and you will do well to keep there, for you are not to Judge of Blaſphemy againſt God; nor thoſe that made this act neither.

19. *Why,* ſaid the Maior, *muſt I beleive you?*

20. *Yea,* ſaid I, *That you muſt, elſe you will be damn'd.*

21. For God hath choſen us two to be the Judge of Blaſphemy againſt God, and hath given us power to pronounce Sentance of Damnation upon all thoſe that do Blaſpheme againſt that God which is a Perſon, which you do deny.

22. *Why,* ſaid he again, *muſt I beleive you?*

23. *Yea,* ſaid I, *elſe you will be damn'd.*

24. many

24. Many things more than what is here written was spoke at that time, but these were of most concernment to take notise of.

25. And when this Dispute and Examination was ended, the Lord Maior asked if we would put in Bail? and we said No.

26. So he gave order to his Clark to make our Mittimus, and send us to *Newgate*; and he went away out of the Court into another Chamber, and the Clark carried the Mittimus into him to set his hand to it: So that he came no more into the Court.

27. For *John Reeve* intended to give the Sentance of eternal Damnation upon him, both Body and Soul, in the open Court, it being full of People.

28. But he came no more out until we were led away by the Marshal and his Men to *Newgate*, there to remain Prisoners till the nex Sessions.

29. This Commitment was the fifteenth Day of *September*, 1653.

CHAP. III.

Shewing how the Prisoners brought Irons: Required Mony of the two Witnesses, they having none, took one of their Cloaks for a Pledg. How long they were Prisoners: The Bordes were their Bed. And of the Wickedness of some of the Prisoners, which had a Design to have hanged them; and how Providence preserved them.

1. NOW we being Prisoners in *Newgate* Goal, I shall speak of some Passages that hapend there.

2. As soon as ever the Keeper had put us in, and shut the Gate upon us, the Prisoners brought to each of us a pair of Irons to put on our Legs, except we would lay them down three Shillings and Six Pence a piece.

3. Also

3. Alſo they ſaid, they muſt have Mony for Garniſh, which did amount to five Shillings a piece in all.

4. I ſaid we have no Money about us, but however, if they pleas'd, they might put the Irons upon our Legs, and I held out my Leg for them to be put on: I was very free to wear them for Truths Sake, though it was a thing unuſual, for it was the firſt time that ever I was in Priſon before in all my Life.

5. The Priſoners ſeeing us ſo willing, they ſaid they would truſt us for Tenn Shillings, upon this condition, that we would give them one of our Cloaks for a Pledge; we ſaid do, take which you will.

6. So they looked on *John Reeve*'s Cloak, and ſaid it was not worth Tenn Shillings: Then they looked upon my Cloak, and took it off my back, and ſaid, *This will do, this is a good Cloak, it is good fine Cloath*; ſaid they, *We will keep this Cloak till you pay Tenn Shillings.*

7. And in Five Days after my Daughter *Sarah* brought Tenn Shillings, and I gave it them, and ſent my Cloak home by my Daughter; for I durſt not keep it there, for fear I ſhould looſe it; though I had need enough of it, for the Weather was cold at that time, for it was the 15*th.* of *September* 1653 we were commited, and we were there Priſoners until the 17*th.* of *October.*

8. And the Bordes was our Bed; we had no Sheets, only a poor Flock-Bead upon the Ground, and one thin Blancket at top; and we paid ſeven Groats a Week for this Lodging, and thought our ſelves very well uſed in a Priſon, which thing we was never acquainted with before.

9. But we were more perplex'd with the Priſoners within, than with the Impriſonment it ſelf.

10. For there were three Highway-Men, and they were very malitious againſt us, eſpecially one of them, that if I went to the Grate when any came to ſpeak with us, he would lay his Leg in the dark for me to ſtumble at, and ſtrike me in the Neck with his Fiſts, thinking to throw me down.

11. And if I were but walking in the Hall he would come

and drive me out, and ſtrike at me, and ſay, *You Rogue, you damn'd Folks*: And ſo it was with the Boys that were Priſoners: that when I went to the Grates to ſpeak with any, they would ſnatch off my Hat, and pawn it for half a Duzen of Drink: So the Boys did.

12. And I gave them Six-pence every time they did it, to pleaſe them.

13. So that other Priſoners ſaid it was not fit I ſhould be ſo abuſed, and wiſhed me to complain to the Keeper, and he would puniſh them.

14. *No*, ſaid I, *It is not for Priſoners to complain of priſoners.*

15. And when theſe three notable Thieves ſaw they could not provoke me, no ways, ſo much as to ſay why do you ſo?

16. Then they thought upon another way, and wrote a Letter to *John Reeve* with the Sentance of Damnation to us both; thinking to have provoked *John Reeve* to have given Sentance of Damnation to Eternity upon them, that they might have had wherewith to have done him a Miſchief.

17. But he gave them no Anſwer at all.

18. When they ſaw this would not do, they came into our Room where we lay, with a Rope in their Hands, to meaſure how high the beam was, that they might hang *John Reeve* in the Room.

19. And as it happened there was four condemn'd Men in *Newgate* at that time, and theſe Men were our greateſt Friends to protect us from the Violence of other Priſoners.

20. And theſe two that lay in our Room, they pulled out thoſe Men by Head and Sholders, that came to meaſure the beam: Thoſe condemned Men had great Reſpect for us, becauſe we gave them many times Victuals and Money.

21. Alſo we gave ſeven Priſoners, at one time, twelve Pence a piece, ſo that we found Favor in their Eyes for the Loves ſake.

22. There was one Priſoner that begged at the Grate, and when he was drunk, he would trouble *John Reeve* to bleſs

bleſs him: So one day, when he was very drunk, he broke into *John Reeve*, and kneeled down upon his Knees before him, and held his Hands together and ſaid, *for Jeſus Chriſt ſake* John Reeve *bleſs me, for I am a wicked Sinner.*

23. And *John* went from him, and prayed him to be quiet, but he was ſo much the more earneſt for him to bleſs him.

24. He was ſo troubleſome to John Reeve that he could not tell how to be delivered from him; 'till one of them that lay in our Room came and pulled him out by Head and Shoulders, and turned him down Stairs.

25. Thoſe convicted and condemned Men were made under Keepers, which did help the uper Keeper to ſhut up the Priſoners every Night: Theſe were the Preſervers of us from the Violence of the Priſoners all the while we were in *Newgate.*

26. And while we were in *Newgate*, *John Reeve* wrote a Letter to the Lord Maior, Alderman *Fooke*, who commited us to Priſon: And one *Jeremiah Mount*, a Friend to us, got it Printed, at his own Charge, againſt the Day of Tryal.

27. There was in it, the Sentance of Damnation upon the Lord Maior; and they were given to the Recorder *Steele*, and ſeveral other Officers in the Court: That Letter was Printed in the year 1653. and in the Third year of our Commiſſion.

28. There is many Beleivers of this Commiſſion of the Spirit that hath them Letters in Print at this Day; but none will part with them at any Rate, not now.

CHAP. IV.

Of the Two Witneſſes being brought to their Tryal: How John Reeve *would not ſuffer the Maior, a damn'd Man, to ſpeak: How the Jury brought them in guilty; and of the Recorder's Sentance upon them. And of ſeveral other Tranſactions.*

1. AND when the day of Tryal came, we were brought before the Court, and the Accuſers ſtood all Five before us; but the Court asked the Accuſars not one Queſtion, neither did the Accuſars ſpeak one Word before the Court.

2. But when the Lord Maior, the chief Judge of that Court, began to ſpeak againſt us.

3. *John Reeve* ſaid, with a loud Voice, *That he would not hear a damn'd Man ſpeak, neither will anſwer to anything; But,* Mr. *Recorder, we will hear you.*

4. So the Lord Maior ſat down, and ſaid never a word more.

5. Then *John Reeve* called to the Recorder for our Examination before the Lord Maior, for that will ſhew all things, and that we will ſtand to.

6. But there was no Examination could be produced by the Lord Maior, notwithſtanding *John Reeve* called for it three times, but they gave no Anſwer at all; therefore no need for the Witneſſes to accuſe us, for the Examination anſwered to all that the Accuſars could ſay againſt us.

7. But the Court waved them, and tryed us only by that book *John Reeve* firſt printed; in which book Chriſt is proved to be the only God: So they judged it Blaſphemy to deny the Trinity of Perſons.

8. Therefore the Recorder asked *John Reeve* what Father it was that Chriſt prayed unto in his Agony?

9. *John.*

9. *John Reeve* answered, and said, *It was to his representitive Power in* Moses *and* Elias *that he prayed unto; as you may see,* said he, *when he said* Ely, Ely, Lama sabatheny; *my God, my God, why hast thou forsaken me.* You may see that the Jews knew the Hebrew Language; for the Jews said he called for *Elias, let him come and save him if he will have him.*

10. So that it is clear, that Christ prayed in his Agony, to his representitive Power in *Elias.*

11. Then said the Recorder, Mr. *Reeve,* Mr. *Reeve, You have spoke enough; let* Aaron *speak.*

12. Said *John Reeve, Scoff on* Mr. *Recorder.*

13. *Truly Friend,* said the Recorder, *I do not scoff.*

14. Then said I, *I can say no more to that one Question than he hath said before, but if you have anything else to aske I will answer you.*

15. But he asked never a Question more, nor spake a word more, because the Examination which they could not produce in the open Court had fully answered to all things they could object against us.

16. But commanded us to withdraw; and the Jury laid their Heads a little together and brought us in guilty of Blasphemy and execrable Opinions.

17. So the Recorder gave Sentance upon us, That we should be sent to *Old Bridewell,* and be kept Prisoners there for six Months, without Bail or maine Prise.

18. So there we remained full six Months.

19. And while we were Prisoners in *Old Bridewell, Jeremiah Mount* got that Epistle to the Ministers printed, which are yet to be seen, and will be to the end of the World by some.

20. After this, while we were Prisoners there, we wrote a Remonstrance of all the Transactions that had passed, that was remarkable, from the day of our Commission 1651. to this our time of being Committed Prisoners in *Old Bridewell.*

21. And this Remonstrance was directed to General *Cromwell,* and *Jeremiah Mount* got that printed at his own Charge

Charge also. This Remonstrance is yet to be seen with some, and will remain in the hands of some to the end of the World.

22. This *Jeremiah Mount* was a great Friend to us in the time of our Imprisonment, and so was *John Brunte* and his Wife, and one *Richard Russell*: There was very few Believers of us at that time, this was in the year 1653. It was a year of great and many Troubles to us both, but especially to me.

23. And about the Month of *April*, in the year 1654, after our seven Months Imprisonment we came forth of Prison.

24. And after this *John Reeve* wrote Letters to several Men; as to Esquire *Pennington*, *William Sedgwick*, Minister, and to the Earle of *Rembrooke*.

25. And some of them sent Answers to him again; but none of these Letters are in print.

26. Also *John* wrote that Spiritual and heavenly Treatis, Intituled, *Adisume Lookinglass*: And he got it printed in the Year 1656. *Jeremiah Mount* was at the greatest part of that Charge.

27. But the Printer being knavish and covetous, quite spoiled it in the Press; he hudled it up so close together, for want of more Paper, that no body had any Delight to read it through, so that it never yielded the Mony it cost printing.

CHAP. V.

Of John Reeve's *travelling to* Maidstone *in* Kent, *where he met with Enemies, and gave them the Sentance, upon which they got a Warrant against him: Of the Notice he had and departed. Of his Treatis, Called,* Joyful News from Heaven: *After the writing of which he died.*

1. AFTER this *John Reeve* went to *Maidstone* in *Kent*, to see some Friends there.

2. There

2. There was but Four Beleivers in that Country at that time.

3. And he going to visit them, having never been in that Country before; after he had been three days there he met with Enemies enough.

4. But they falling in Discourse with him, they disliked his Doctrin and Commission; so he gave Sentance of Damnation to eternity upon one or two of them.

5. And they stur'd up others to persecute him, so they got a Constable to apprehend him, but having notice of it, he departed out of those Coasts in hast, and over heated his Blood with traveling to the Waterside, which was Sixteen Miles: And he went upon the Water at *Gravesend*, at Night, when he was all in a Sweat, and cooled himself too soon.

6. So he surfited his Blood, and drove him into a Consumption, which killed him: He lived almost two Years afterwards, but in a sick wasting Condition.

7. That surfit he got then, was absolutely the Cause of his Death, else he might have lived many years longer.

8. Yet, notwithstanding his Sickness, he wrote that excellent Piece, a Book called, *Joyful News from Heaven*; or, *The Mortality of the Soul.*

9. This he did in the time of his Sickness; and just as it was in the Press, to be printed, he saw the first Sheet printed, but his Eyes were dim that he could not see the print, not to read, for he died in two days after.

10. There was at that time three Sisters that were true Beleivers, which he did oft resort unto: The one was Mrs. *Frances*, the eldest, the second Mrs. *Roberts*, the third Mrs. *Boner.*

11. This Mrs. *Frances* closed up his Eyes; for he said unto her, *Frances*, close up mine Eyes, lest my Enemies say, *I died, A staring Prophet.*

12. And she did so, and he gave up the Ghost, and said not one word more.

13. And she took and cut one Lock of his Hair to keep,

for

for a Memorial of one of the two laſt Prophets that God will ever ſend while this World endureth.

14. He had a fine Head of Hair, it was black, waveing over his Shoulders.

15. So he was buried in *Bethlahem Church-Yard.*

16. He dyed about the latter end of *July*, in the year 1658 in the ſeventh year of our Commiſſion, and in the Forty Ninth year of his Life.

17. Thus I have given a true Account, to be upon Record of ſome of the moſt remarkable Acts and Paſſages, and Sufferings, which we the Witneſſes of the Spirit hath acted and ſuffered in this Seven Years of our Commiſſion.

18. Only for God's Cauſe, in Obedience unto the Voice of God, that ſpake to *John Reeve* the Third, Forth, and Fifth days of *February*, in the year 1651.

CHAP. VI.

Of Laurance Claxton, *what Books he wrote of his exalted Pride: The Beleivers complain of him: The Prophet forbad him for writing any more: How he humbled himſelf: The Prophet forgave him: And of his Death.*

1. AFTER *John Reeve* was dead, there was one *Laurance Claxton* who had been a Preacher of the Ranters that came to beleive this Doctrin and Commiſſion of the Spirit.

2. And he owned it ſome little time before *John Reeve* dyed, and afterwards he asked me to give him leave to write in the vindication and juſtification of this Commiſſion of the Spirit.

3. And I gave my Conſent, whereby ſeveral of his Acquaintance in *Gambridge-ſhire*, were brought to the Faith of this Commiſſion.

4. The firſt Book he wrote, the Title of it is, *Look about*

you,

you, for the Devil that you fear is in you. It is in print at this Day.

5. The ſecond Book he wrote; the Title is called, *The Quakers Downfall*: Which is in print at this Day.

6. The third Book he wrote, the Title is called, *A Dialogue between Faith and Reaſon*: Which is in print at this Day.

7. The forth Book he wrote, is called, *A Wonder of Wonders*: Which is in print at this Day.

8. After this he grew ſo Proud, and Lording over the Beleivers, ſaying, *That no body could write in the vindication of this Commiſſion, now* John Reeve *was dead, but he*: And to that purpoſe he wrote another Book Intituled, *The loſt Sheep found*: It is in print to this Day.

9. Wherein he had proudly exalted himſelf into *John Reeve's* Chair, exalting *John Reeve* and himſelf, but quite excluded me in all the Book.

10. So many of the Beleivers complained to me of his lording over them, and that he had excluded me quite in this laſt Book.

11. Whereupon I read the Book over, and found the Report was true.

12. Whereupon I put him down, for ever writing any more, and I wrote to the Beleivers in *Cambridge ſhier*, and elſe where, that he was put down for his Pride and Covetouſneſs, for ever writing any more upon that account.

13. And the Beleivers did obey my Voice every where.

14. He continued thus, four Years after *John Reeve* dyed, until the year 1661. and in a while after *Laurance Claxton* humbled himſelf to me, and acknowledged his Fault, and I forgave him, and took him into my Favour, but ty'd him not to write any more.

15. So he continued ſeveral years afterwards, juſtifying his Faith and Confidence, in this Commiſſion of the Spirit.

16. But it came to paſs, when the Fire deſtroy'd the Citty of *London* he, to get a Livelyhood, did ingage to help Perſons of Quality to borrow Mony, to build their Houſes again.

17. But the Perſons that had the Mony did run away, and left *Claxton* in the Lurch; the Debt was one hundred Pounds.

18. So he only was Arreſted, and put in *Ludgate* Goal, for this Mony: He lay there a whole year, and dyed there.

19. But he gave a very good Teſtimony of his Faith in the true God, and in this Commiſſion of the Spirit, and of that full aſſurance of eternal Happineſs he ſhould enjoy, to eternity after his Death.

2. Inſomuch that all the Priſoners marvelled, and were ſorry they had oppoſed him ſo when he was alive.

CHAP. VII.

Shewing how the Prophet cauſed, The Divine Looking Glaſs *to be Reprinted: Of the Prophets printing a Book of the Interpretation of the* 11th. *of the Revelations: And,* The Quakers Neck broken: *Of his Travels to* Nottingham; *and the Tranſactions that paſſed there: And then to* Cheſterfield.

1. THE firſt thing I did after *Claxton* was put down, I cauſed the *Divine Looking-Glaſs* to be new printed 1661. Which was done very handſomly, and is now to be ſeen.

2. After this I wrote a Book containing Twenty four Sheets of Paper, Intituled, *The Interpretation of the* 11th. *Chapter of the Revelations by St.* John, and got it printed in the ſame year 1662. Which is yet to be ſeen: Never was ſuch a thing extant in the World before.

3. After this I wrote a Book called, *The Neck of the Quakers broken,* containing Tenn Sheets of Paper; and got it printed in the ſame year 1663. Which is yet to be ſeen.

4. After this it came to paſs, that ſeveral in the North Country, hearing and ſeeing theſe Books, had a great deſire to ſee me, and eſpecially one *Ellin Sudbury* at *Nottingham*, and

and one *Dorothy Carter* of *Chesterfield* in *Darbyshier*.

5. These and others were very desirous to see me, but they could not tell how, for they thought it would be too much Charge and Labour for them to come to *London* to me so far; for they were loath to put me to so much Charge to come to them; yet *Elin Sudbury*, her desiers were so strong, that she could not be satisfied except she did see me: So she wrote a Letter unto me, that I would come into those Parts; and that the Society should bare the Charge.

6. Now I marvelled what that Society should be, but it was the Beamonists mix'd with the Quakers; as I found afterwards: But this being in the Winter, I sent word I would come and see her in Summer.

7. And accordingly it came to pass, that one *Thomas Hudson*, a Friend of ours at *London*, had occasion to see his own Relations in *Lancashire*, and *Nottingham*, and *Chesterfield* being in his way, he was willing to travel with me, to see those Friends we had never seen before.

8. And when we came to *Nottingham*, *Elin Sudbury* was glad to see us, and so was her Husband also, but at that time he was upon the *Beamonist* score; so there came several of the *Beamonists* People to discourse with me, and some of the Speakers of them, and Mr. *Sudbury* he thought they would be able to dispute with me, though he could not.

9. But he saw they were more weak than himself, to maintain their Principles of Religion, so that he disliked them, and said, *That their was no true knowledge of the Scriptures amongst them*: Also he heard me pass the Sentence of Damnation to eternity, on four of them.

10. And one of these was very much troubled, and asked *Elin Sudbury*, *whether she did beleive he was damn'd, because I had passed the Sentance upon him*, only to insnare her, she being but weak, and had never heard such a thing before.

11. But I, to free her from that Bondage in her Minde, for I knew she had not Confidence enough, at that time to say she did beleive he was damn'd: And if she should say no, then she would loose the assurance of her own Happiness, in be-

leiving me to be a Prophet of the Lord, and had Power to give Sentance of Blessedness to one, and Cursidness to the other; So I knew the Woman was in a strait what to say, and he urged her for an Answer.

12. But I said, *she shall not give you her Judgment at all, to insnare her Mind: I have passed the Sentance upon you, and I do beleive without doubting, That you are the Seed of the Serpent, and will be damn'd to eternity, and it matters not if all the People in the World, should beleive to the contrary, yet my Faith shall be stronger than all to keep you down.*

13. Then they grew angree, and threatned to prosecute me, but could not tell how to state a ground of Prosecution.

14. After *Thomas Hudson* and I went from thence to *Chesterfield*, which was Twenty Miles further, to *Dorothy Carter's* House, a Widdow; she had one Daughter, her Name was *Elizabeth*, that was a true Beleiver; and a young Maid that was Servant to *Dorothy Carter*, her Name was *Elizabeth Smith*, a true Beleiver also.

15. And there was in that Town, a Man, his Name was *Edward Fewterer*, a Chirurgeon, that was a true Beleiver also: These Four were glad to see me, for they had never seen me before.

16. But the Professors of Religion, in that Town, hearing of me, there came several to dispute with me; but some of them blasphemed, and dispised what I said, whereupon I pronounced the Sentence, of eternal damnation upon Four, or Five Men there.

17. And they being inraged at it, they thought to prosecute us both; and they went to the Maior and Aldermen of the Town, to see what could be done unto us.

18. And the Maior and Aldermen said, they could not tell what to do in it, seeing there was no Law against any Man for saying a Man is damn'd; but if you bring them before the Maior, and if they cannot give a good Account where there Habitation is, they may be set in the Stocks for Vagabonds

if

if they ſtay in the Town any more than ſo many days: But we did not know this till afterwards.

19. And while they were ploting this Miſchief, we not thinking of it, *Thomas Hudſon* was to go Fifty Miles further, ſo *Edward Fewterer* and I took Horſe, and went a matter of Fifteen Miles, on the Way with Mr. *Hudſon*: Upon this, the Quakers reported, that I fled away from *Cheſterfield*, to *Bakewell*, for fear of a whiping, when as we did not know there was any Miſchief intended againſt us.

20. Beſides *Edward Fewterer* and I, came back again to *Cheſterfield* the ſame Night; but none ſought after me as I heard of, and in two days afterwards, I departed from *Cheſterfield* to *Notingham* again.

And as I ſtay'd there Three days more, there was a Conſpiracy amongſt thoſe I had paſſed Sentance of Damnation upon, how to apprehend me.

22. For every place in the Country, where I had any that beleived, and that was a Friend to me, there was a many Enemies that ſought to do me harm, only they had no Law on their ſide; but I being of Mr. *Sudbury's* Acquaintance, and at his Houſe, the Maior or Sheriffs would do nothing in it.

23. And it came to paſs afterwards, that the Sheriff's Wife came to be a true Beleiver unto this day, her Name is *Mary Barker*.

24. So after Three days, I departed for *Notingham* to *London*, to my own Houſe: This was in the Year 1663.

CHAP.

CHAP. VIII.

The Prophet travels into Cambridge-shire *and* Kent: *And of his Marriage to his Third Wife, and of his Second Journey into* Darby-shire; *and of his being brought before the Maior of* Chesterfield: *Of his Examination by the Priest, and of his Commitment.*

1. AFTER this I travelled into *Cambridge-shire*, to see several Friends there, and they were very joyful to see me at *Cambridge*, and the Countries round about, for there were a many of Beleivers in that Country.

2. I stayed there but a matter of Three Weeks, and then returned to *London* again: And a little while after, I travelled into *Kent* to visit some Friends.

3. And there was one *John Marvin*, a Tanner, at *East-Malin* in *Kent*, which did truly beleive in this Commission of the Spirit, and so did his Wife: He had Two Sons and one Daughter; his eldest Son *Thomas* did not beleive, but his youngest Son *John*, and his Daughter *Mary* were both true Beleivers; and his Daughter *Mary* was very zealous and strong in the beleif of it.

4. And it came to pass, a while after this *John Marvin* dyed, and I going thither again afterwards, I took his Daughter *Mary* to Wife with her Mothers Consent, and I married her according to the Law of *England*, as I did my other two Wives before.

5. I had been a Widdower Sixteen years, before I took this Maid to Wife, she was Twenty Five years of Age when I married her, and I was about Fifty Three years old when I took her to Wife: She was of a good meek innocent and just Nature, besides the strong Faith and Zeal she had in this Commission of the Spirit; so that she was very sutable, both in spiritual, and temporal Qualifications unto my Nature.

6. After

6. After this, it came to paſs, the ſame year that I was married, great Troubles did befal me, both upon a Spiritual and Temporal Account, as may be underſtood in the following Relation.

7. It came to paſs, that one *Richard Hatter*, a true Beleiver, had ſome Buſineſs at Law, at the Aſſizes at *Yorke*: He had a mind to go by *Nottingham* and *Cheſterfield*, to ſee thoſe Friends there; and if I would go with him, he would bear me Company ſo far.

8. Now theſe Friends, had greatly deſired me to come down into the Country to ſee them; ſo I was glad of his Company, and we jornyed together; but Mr. *Hatter* ſtay'd but one Night at *Nottingham*, and went his way and left me there at Mr. *Sudbury's*, and I ſtayed there a few days: And in that time there came ſeveral Quakers, Beamonites, and Indipendants, religious Men and Women, to diſcourſe and diſpute with me.

9. But ſeveral of them diſpiſed, and blaſphemed againſt what I ſaid, whereby I gave Sentance of eternal Damnation, in that they had ſinn'd againſt the Holy Ghoſt, a Sin which God will not forgive: Which made them very angry, and ſpread it abroad the Country, where ever I was known. And after a few days I went form *Nottingham* to *Cheſterfield*.

10. And in the middle of the way, there is a Market Town, called *Mansfield*, and there I uſed to bait my Horſe and myſelf, and that Town is full of *Quakers*; and when I did Inn there, the *Quakers* and others, they would preſs into the Room where I was, to ſee me and talk with me: And they being an obſtinate, and ſtiffnecked People againſt a perſonal God, many of them came under the Sentence of Damnation at *Mansfield*, and they had reported it at *Cheſterfield*, before I could come there.

11. And when I came to *Dorothy Carter's* Houſe, after I had been two or three days there, came ſeveral Perſons to ſpeak with me in that Town, being a Market Town, and they were wicked Diſpiſers of a perſonal God.

12. And ſeveral of them were damn'd, at *Mansfield* and *Che-*

Cheſterfield, and about twelve: But theſe at *Cheſterfield* were moſt of them *Independants*; and they conſulted with the Prieſt of the Pariſh, with the Maior and Aldermen of the Town to perſecute me; and the *Quakers* were glad the *Independant* People did ſo.

13. So the Prieſt being a more ſubtil Serpent than all the Beaſts of the Feild, he conſulted the Maior and Aldermen, to ſend a Conſtable for me, before them, and he would examin me, and ſee what Words he could get out of me, to have Matter to accuſe me of. For, ſaid he, we can do nothing to him for ſaying a Man is damn'd.

14. So the Conſtable was commanded to fetch me before the Maior, and he came where I was, and ſaid I muſt go before the Maior.

15. I asked him if he had any Warrant for me; he ſaid, *No*, then I ſaid, *I will not go*: Said he, *I can command Aide*; then he commanded the Man of the Houſe, where my Horſe was at graſs, but the Man was loth to do it, but he commanded him in the Kings Name to aide him.

16. So the Man took hold of one Arm, and the Conſtable by the other, and led me to the Hall, where the high Prieſt ſat, for he was one of the Commiſſioners of the *Eccleſiaſtical Court*, with the Maior and Aldermen of the Town, and the Town Clarke, and all the Officers of the Town, were gathered together againſt me.

17. My Examination before them was as follows; the Prieſt's Name was *John Cupe*, the Maiors Name *John Allwood*, the Recorders Name was *Needham*, and the Conſtables Name was *Slater*, and the Aldermen, one was *Clarke*, and another his Name was *Pinder*; the reſt I did not know their Names.

18. The firſt thing the Prieſt asked was, *what I came into that Country for.*

19. I ſaid, *I came to viſit ſome Friends at* Nottingham, *and* Cheſterfield, *and that I was ſent for*: He asked me where I lived, I ſaid *at London*, and what Trade I was of, I ſaid, *a Tailor by Trade, and that I lived in* Trinity Lane, *and had ſined for moſt Offices in the Pariſh were I lived.*

20. Then

20. Then he waved that, becauſe he thought I was no Houſekeeper, but a Lodger, that hath no certain abiding place, but as a Vagabond that goeth to and fro and hath abideing every where, So when he ſaw he could do nothing here then he asked me whether I did beleive the Three Perſons in the Trinity, Father, Son, and Holy Ghoſt.

21. I anſwered, *No, I did beleive there was three Names, or Titles, of Father, Son, and Holy Ghoſt, but one Perſon, the Lord Jeſus Chriſt.*

22. He rejoyced at this before the Maior, and ſaid, *this was enough,* and cauſed the Recorder to ſet it down, the ſame words.

23. Then he asked me if I was one of the Two Witneſſes ſpoken of in the *11th.* of the *Revelations.*

24. I anſwered and ſaid, *I was one of thoſe Two Witneſſes of the Spirit, ſpoken of in the* 11th. *of the* Revelations; then he commanded the Recorder to ſet theſe words down.

25. Again, he asked me, if I had power to damn and to ſave.

26. I anſwered, and ſaid, *I had power to give Sentance of Damnation upon thoſe that diſpiſed my Doctrin that I declare, and to pronounce the Sentance of Salvation upon thoſe that truly beleive it.*

27. And that you may know that I have Power, I do pronounce you *Curſed and Damn'd both Soul and Body from the preſence of God, elect Men and Angels to eternity.*

28. Then was the Prieſt ſtruck dumb for a ſeaſon, and when he had recovered himſelf to his Sences again, he ſaid to the Recorder, ſet that down, but did not mention a word that the Prieſt was damn'd.

29. Then ſaid the Maior, Mr. *Mugleton, we do not beleive you, we do beleive the Apoſtles.*

30. I anſwered, and ſaid, *That will do you but little good now.*

31. Thoſe words the Recorder was commanded to ſet down.

32. There were many more Words and Circumſtances in

the Examination, but theſe were the main things they made a Charge againſt me.

CHAP. IX.

Shewing that the Prophet proved before the Prieſt, Maior, and Aldermen, that Chriſt was the only God. The Prieſt made no Replycation againſt it, but fauning upon him with fine Words, to inſnare him againſt the Government: The Prophet's Wiſdom diſcover'd it. Of his Commitment.

1. BUT this I obſerved, that after I had given the Sentance of Damnation upon the Prieſt, he was very meek and moderate, and asked me Queſtions in the Scriptures concerning Chriſt being the only God.

2. And I opened unto him the Firſt of *John*, *In the begining was the Word, and the Word was with God, and the Word was God, and the Word became Fleſh, and dwelt amongſt us.*

3. *Now*, ſaid I, *was not Chriſt the Word become Fleſh, and that Word that became Fleſh was God: And did any other God dwell among Men but Chriſt.*

4. And is it not ſaid in Scripture, *That in him all the fulneſs of the Godhead dwelt bodily*, Not a part, or a piece of the Godhead, but all the fulneſs dwelt bodily in him.

5. Again, doth not the Scripture ſay, *Great is the Miſtery of Godlineſs, God manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, beleived on in the World, received up into Glory.*

6. Now was not this Chriſt manifeſt in the Fleſh? Was not he preached unto the Gentles, and beleived on in the World? And was not he received up into Glory? So that Chriſt muſt needs be God become Fleſh, and God manifeſt in Fleſh.

7. Alſo, was not this Jeſus Chriſt that *Alpha* and *Omega*, the *Firſt* and the *Laſt*, the *Begining* and the *End*, he that was Dead and is Alive for ever more.

8 Here

8. Here you ſee the *Alpha* and *Omega* was dead; And was not the *Alpha* and *Omega* God? And you ſee by the Scripture that the *Alpha* and *Omega* was dead: And was there any *Alpha* and *Omega* that dyed but Jeſus Chriſt? And was there any *Alpha* and *Omega* that quickened out of Death to Life again, but Chriſt? Therefore he is ſaid to be a quickening Spirit.

9. Therefore it muſt needs be, that Chriſt is God become Fleſh, and manifeſt in Fleſh; and he it was that dwelt among Men; and he was in the Perſon of a Man, in all things like unto Man, Sin excepted.

10. So that God is but one Perſon in Form, like a Man, and not Three Perſons, as Men do vainly imagine.

11. But when he heard theſe ſayings of mine, he replyed nothing againſt it, but ſeemed to faun upon me, and ſpeak ſoftly unto me, tempting me, And asked me ſecretly what I thought of this preſent Power, that he might have had ſome what to accuſe me of, that the Law would have taken hold of.

12. But I anſwered him, and ſaid, That I never was concerned with no temporal Powers, neither did I meddle with them at all.

13. So when the Prieſt ſaw he could get nothing out of me, concerning the Goverment of the Nation, then he applied to the things before mentioned.

14. And he cauſed the Recorder to read over the Examination before the Maior; the things were but few.

15. Firſt, denying the Three Perſons in the Trinity: Secondly, That I ſaid I was one of thoſe two Witneſſes ſpoken of in the 11*th.* of the *Revelations.*

16. Thirdly, That I ſaid I had power to damn and ſave: And Fourthly, that I ſaid their beleiving the Scriptures would do them little good now.

17. Thoſe were the chief things I was charged with. Then the Prieſt asked me if I would be Priſoner that Night at the Conſtables Houſe, at my own charge, or at the Town charge.

18. If I had ſaid at the Town charge, then I muſt have lain in the Cage all Night; but I anſwered and ſaid, *At my own Charge.*

19. But I ſaid to the Maior, Do you not take Bail in theſe caſes? The Maior ſaid, *Yes*: But the Prieſt, before the Maior had perfectly ſpoken, ſaid, *if you can put in Bail that are not excommunicated Perſons.*

20. Then *Dorothy Carter*, my Friend, being a Widdow, would have been Bail, with one of her Sons, and ſhe preſſed at the Door to come in, but the Prieſt thruſt her out, and ſaid, *She was an excommunicated Perſon, neither ſhould the Maior accept of her.*

21. And I had never a Friend more in that Town, but one *Edward Fewterer*, but he was not in the way at that preſent, ſo could not procure Bail.

22. But was committed into the Conſtables Hands that Night; and as ſoon as ever I was committed Priſoner into his Hands, to be ſent to *Darby* Goale the next Morning, being Sixteen long Miles from *Cheſterfield.*

23. Then the Baylies of the Town ſeezed upon my Horſe for the Lord of the Mannor, and ſent me to the Goal upon their own Horſe.

24. But I was more troubled for the Horſe than for myſelf, becauſe my Friend *John Brante* at *London*, was ingaged for the Horſe, elſe pay four Pounds.

25. But my Friend *Dorothy Carter*, ſhe went to the Earle of *Newcaſtle*, he being Lord of the Mannor; and ſhe told him what theſe Baylies had done.

26. So the Earle ſent for them, and was angry with them, and did reprove them, and ſaid, *Will you take away a Man's Horſe before he be Convicted and Condemn'd? I charge you*, ſaid he, *that the Horſe be put to Graſs, and that no Saddle be put upon his Back, and let the Owner pay for his Meat, if he be quit, or otherwiſe.*

27. So it was done, according to his Command.

CHAP.

CHAP. X.

The Prieſt gave that Character of the Prophet, of a wiſe and ſober Man The Prophet, gave the like Character on Pendor. *Of a Diſpute between the Prophet, and two of the Officers of the Town and the Keeper of the Perſon, and the Sheriff's Men. The Prophet proves Three Records on Earth to anſwer the Three Records in Heaven; All this in the Goal.*

1. NOW I ſhall ſpeak of ſomthing of my Impriſonment in *Darby* Goal, which is as follows.

2. For all the Prieſt's Malice towards me, yet he could ſay to the Aldermen, when I was gone, That this Man was the ſobereſt, wiſeſt Man of a Phanatick that ever he talked with; for he thought I had been like the Quakers.

3. This did one of the Aldermen tell me, for he was as *Nicodemas*, his Name was *Pendor*; he came to me by Night, for he had a great deſire to talk with me alone, ſo that Night I was in the Conſtables Houſe he had his deſired Oppertunity.

4. And when I was Priſoner in *Darby* Goal, there came the Sheriff's Men, and Two of the Officers of the Town, and the Keeper of the Priſon, to talk with me.

5. The Officers of the Town came to me, thinking themſelves wiſe and knowing enough in the Scriptures, eſpecially one of them, for to talke or diſpute with me.

6. But the Sheriff's Men came on purpoſe to inſnare me, if they could; ſo one of them, the moſt ſurly angrieſt Man of them, asked me, ſaying, *Have you taken the Oath of Allegance and Supremacy.*

7. I anſwered and ſaid, *That Prophets do not uſe to ſwear:* Did you ever read in Scripture *that Kings have been ſubject to*

pro-

Prophets Words, and thoſe Kings were happy that were obedient to the voice of Prophets.

8. Why, ſaid he, *are you a Prophet?*

9. Yea, ſaid I, *that I am a Prophet.*

10. Then ſaid he, *do you go to Church to hear our Miniſters.* At that time there was a Law to perſecute Men that did not come to Church, which cauſed him to ask that Queſtion.

11. I anſwered him, and ſaid, *That it is not the practice of Prophets to go to Church to learn of your Miniſters, the Miniſters ought to hear Prophets and learn of them.*

12. *For Prophets were always above Biſhops and Miniſters.*

13. When he heard me anſwer him ſo confidently, and with Authority as from Heaven, he ſaid no more.

14. And when the Officers of that Town heard me anſwer him ſo poſitive, they were the more afraid to enter into a Diſpute with me.

15. Yet one of them being more Atheiſtical, being of the Saduce Spirit, upon whoſe Wiſdom and Knowledge they all depended upon; he was a moderate Man, and asked his Queſtiens moderately, as you ſhall hear.

16. Saith he, Mr. *Mageton*, you ſay thers is Three Commiſſions, or Records to be acted upon this Earth, and you ſay your Commiſſion is the Commiſſion of the Spirit, and the laſt: Now, ſaith he, if you could prove this by Scripture, I ſhould be ſatisfied.

17. I anſwered, and ſaid unto him, will you beleive me, if I do prove it by Scripture, here before theſe People.

18. Then ſaid he, *truly I think I ſhall beleive you, if you prove it by Scripture.*

19. Then the Keeper, and all the Men, were ſilent, and ſpeak not a word, none but he and I.

20. Then ſaid I, you ſhall not be troubled with any more Scriptures than that in the Epiſtle of *John*, the *5th.* Chapter, and ſuch Scriptures as do allude to the ſame purpoſe; where it is ſaid, *There is Three that bare Record in Heaven, the Father, Word, and Spirit, and theſe Three are one: And there are*

Three

Three that bare Record on Earth, the Water, Blood, and Spirit, and these Three agree in one.

21. Said I, here you see that there is Three Records to be upon Earth, answerable to the Three Records in Heaven; and as the Three Records in Heaven were but one God, though called Father, Word, and Spirit.

22. So likewise the Three Records on Earth, of Water, Blood, and Spirit, are said yet do agree in one, as the Scripture saith, do you beleive this?

23. He answered, and said, *he did*, and so they said all.

24. Then, said I, you see this one God in Heaven is called Father, Word, and Spirit, yet but one God; yet said to be Three that bare Record in Heaven, yet but one God.

25. Said I, how will you interpret this Scripture.

26. He answered and said, *he knew not how*, but desired me to unfold it.

27. Then said I, these Three that bare Record in Heaven, it was spoken in relation to the Three Records on Earth.

28. For this one God bearing Three Records in Heaven, would have signified but little unto Mankind, had there not been Three Records on this Earth given unto Men, to declare unto Men the Three Records in Heaven.

29. That Men might understand that one true God that is in Heaven, demonstrated by Three Titles, of Father, Word, and Spirit.

30. Which God cannot be known, but by the Three Records on Earth, and those Three Records on Earth must be acted by Men, that Men and Women may come to know that one true God in Heaven, which is distinguished by Father, Word, and Spirit, and be saved.

31. For it is Life eternal to know the true God, and he is to be known no other way, but by these Three Records on Earth, of Water, Blood, and Spirit; and these Three Records on Earth are acted by Men, *be they not*, said I. He said, *yea.*

CHAP.

CHAP. XI.

Shewing the Interpretations of the Two past Records on Earth, of Water and Blood, being undeniably unfolded.

1. THEN, said I, will you interprit who those Men were and are, that have acted the Records of Water and Blood and Spirit upon Earth?

2. He answered and said, *No, he could not*, but desired me to interprit it.

3. Then, said I, the Interpretation is thus; the Record of Water upon the Earth it was *Moses* and the Prophets under the Law.

4. They worshiped God with divers Ceremonies of Tipes and Offerings of Bulls and Goates, and sprinkled upon the Alter their Blood, and upon the Flesh of the Leapers, and other distempered Persons that were unclean, and much Washings and Purifyings with clear Water, was used under the Worship of the Law.

5. Which was the Record of *Moses* and the Prophets, it being set up by *Moses* and practised by the People of the *Jews* many Generations: And this Record of *Moses* upon Earth is that Record of Water, answering and bearing Testimony to that one God the Father and Creator of all things both in Heaven and Earth.

6. This is the Interpretation of the Record of Water upon Earth, and this agreeth with the Record of God the Father in Heaven.

7. Now you must understand that the Record of Water upon Earth, it was acted by Men, as *Moses* and the Prophets, and the high Priests, in the time of the Law: They all cryed with one accord, *This is Truth.*

8. The Interpretation of the Record of the Blood upon Earth, it was Jesus Christ and his Apostles; In that Christ came

came to fulfil the Law, and he is ſaid to be the end of the Law to every one that beleives, and to lay down his Life for many.

9. Now, in laying down his Life, is underſtood that he ſhed his own precious Blood: Therefore it is ſaid, *his Soul was heavy unto Death and he power'd out his Soul unto Death; and except you eat my Fleſh and drink my Blood you have no Life in you.*

10. That is, no Man hath the Aſſurance of eternal Life, abideing in him, except he doth truly beleive that Fleſh of Chriſt that was Crucified upon the Croſs, to be the Fleſh of God.

11. That is, the Word became Fleſh and dwelt amongſt Men, and that Blood of Chriſt that was power'd out unto Death, to be the Blood of God: Except this be beleived there can be no eternal Life abideing in Man.

12. For this Blood of Chriſt doth purge the Conſcience from dead Works, to ſerve the living God: So that Chriſt which is manifeſt in Fleſh, as the Scripture ſaith, did paſs through Blood.

13. And his Apoſtles, after he had given them a Commiſſion, as in the Second of the *Acts*, they bare Teſtimony and Record on the Earth, that Jeſus was the Chriſt.

14. And they did witneſs, that he ſhed his Blood, and was put to Death by the *Jews*, and did riſe again and aſſend up into Heaven, in that ſame Body he ſuffered Death in.

15. For which Record of theirs they were put to Death, and their Blood was ſhed, and ſo were many Beleivers in their Commiſſion put to Death, and paſſed through Blood, for bearing Record to this Jeſus which they had crafified, to be the Son of God.

16. And this Record on Earth was acted by Men, who loſt their Lives for their Record; therefore it is called the Record of Blood upon Earth.

17. Anſwerable to the Record in Heaven, in that the Word became Fleſh; and Chriſt is that Word that bare Record in Heaven, and became Fleſh, and ſhed his Blood:

And thoſe that bare Record unto him, their Blood was ſhed alſo.

18. So that the Blood of Chriſt, and the Blood of the Apoſtles, and the Blood of Saints, is that Record of Blood on Earth: And this Record of Blood on Earth, it was acted by Men, by Chriſt, his Apoſtles, and Saints.

19. This is the true Interpretation of the Second Record of Blood here upon Earth, is it not ſaid I.

20. They all rejoyced, and ſaid it was true ſo far, and that they never hear'd the like.

21. Now the Interpretation of the Third Record of the Spirit upon Earth: You ſee, ſaid I, that there is to be Three Records upon Earth, as there is Three in Heaven: Now you ſee there is but Two acted upon Earth as yet, to wit, Water and Blood.

22. Now the Water Record was to witneſs to God the Father, the Blood Record witneſſed to Chriſt the Son, and you ſee they were Men like your ſelves, that did bear theſe Records on Earth, of Water and Blood.

23. Likewiſe, you ſee, that theſe Two Records on Earth, they did witneſs to one God in Heaven: *Did they not?* ſaid I. He anſwered, and ſaid, *They did.* Yet, ſaid I, you ſee they differ one from the other in point of Worſhip, notwithſtanding they did agree to bear Record to one God in Heaven.

24. Now, ſaid I, as theſe Two Records of Water and Blood were acted upon Earth by Men, ſo likewiſe muſt the Record of the Spirit upon Earth be acted by Men alſo.

25. And not as People do vainly imagiin, That the Two former Records were acted by *Moſes* and the Prophets, and the High Prieſts, which were Men: And the Record of the Blood was acted upon this Earth by Chriſt and his Apoſtles and Saints, which were Men.

26. But you cannot conceive the Record of the Spirit upon Earth is to be acted by Men, as the other Two were: But you conceive that God doth act this Record upon Earth

him-

himſelf, only by inſpiring his Spirit into every Mans Heart ſecretly giving the Knowledge of himſelf.

27. Two anſwered, and ſaid, *Indeed this was their Beleif*

28. But, ſaid I, the Record of the Spirit upon Earth muſt be acted by Men, as the other Two were, elſe them Words be not true, *That there is Three that bare Record on Earth.*

29. For if God which is in Heaven doth act the Record of the Spirit himſelf, and Men acted the other Two, then there is but Two Records on Earth, and Four Records in Heaven.

30. When they heard this, they rejoyced, and ſaid to the Man that diſputed with me, Mr. *Benet*, *We think you have met with one that is two harde for you now.*

CHAP. XII.

The Interpretation of the Third Record on Earth, the Record of the Spirit, and who it is acted by.

THEN, ſaid I, The Record of the Spirit upon Earth muſt be acted by Men, as the other Two were. Now, ſaid I, there muſt be Witneſſes of the Spirit upon Earth, as there was Witneſſes of Water and Blood.

2. And ſome Men muſt be the chief Teachers or Commiſſioners, as he did *Moſes* and the Prophets, Chriſt and the Apoſtles; theſe were choſen of God, and happy was it for thoſe that beleived them in their time.

3. Now, ſaid I, God choſe *John Reeve* and myſelf by Voice of Words, to the hearing of the Ear, to be his Two laſt Prophets and Witneſſes of the Spirit, and he gave us Underſtanding of his Mind in the Scriptures above all the Men in the World at this Day.

4. And this I know to be true, and many that can witneſs the ſame: I ſpake not this out of any Pride of Heart, but

out of perfect Knowledge, for true Knowledge is never proud.

5. For I would make nothing of the greatest learned Man that is upon the Earth, if he will dispute of the Scripture in the *English Tongue*: And not persecute with a *Sword of Steel*, to overthrow him by the Scriptures, that there is but one true God in the person of a Man, who made Man in his own *Image* and likeness, as the Scriptures saith; And not Three Persons, and one God, as all Professers of Reason do own at this Day.

6. Also we being the third Record of the Spirit upon Earth, we use no outward visible Forms of Worship, But do Worship God in Spirit, and Truth, as Christ said.

7. So that every Record on Earth, doth differ, one from another, in Point of Worship.

8. For it is not proper, for every Record, to Act one and the same thing, over and over again: And as there is a difference in the Three Titles called Three Records in Heaven, of *Father*, *Word*, *and Spirit*; Now these are Three Distinct Titles, yet but one God.

9. So it is with the Three Records on Earth, of *Water*, *Blood*, *and Spirit*: These be Three distinct Records, And Three distinct Persons; the head of these Three distinct Records. And there is Three distinct differances, in there visible Worships; yet they all Three agree in one.

10. In witnessing to that one Jesus Christ to be the very true *God*, and *Saviour* of all those that believe in that the Word was God, And God was that Word, And the Word became Flesh, and Dwelt among Men: He that is called the *Alpha and Omega*, the *First and the Last*; The Begining and the End; He that was Dead and is Alive for Evermore.

11. This one God, doth all the Three Records agree, to witness unto this one God, though differing all of them in their Several dispensations, of outward Worship as aforesaid.

12. For every Record Acts his part upon this Earth, suitable to the Three Titles in Heaven; *Moses* and the Prophets

phets, their parts in the diſpenſation of Water, as being under the Title of God the Father and Creatour of all things.

13. Chriſt and the Apoſtles, Acted their Commiſſion of the Blood, under the Title of a Redeemer by his own Blood, And he was that Word made Fleſh, And Dwelt among Men.

14. And now we the *Witneſſes of the Spirit*, do Act a Spiritual Record on Earth, which is to Worſhip God in *Spirit, and Truth*, Anſwerable to the Title of Spirit in Heaven.

15. In Witneſſing to that one *Perſonal God*, though Three Titles, of Father, Word, and Spirit; yet but one Perſonal God.

16. So that the Three Records on Earth, do agree in one, though they differ in their outward diſpenſations of worſhip as aforeſaid; ſo that we the Witneſſes do Act our part on Earth under the Title of the *Holy Spirit in Heaven*; therefore our Worſhip is Spiritual, and Inviſible in the Heart only.

17. And now you ſee, I have prov'd by Scripture; that the Commiſſion of the Spirit is now Extant upon the Earth; and Acted by Men like yourſelves, even by *John Reeve, And myſelf*; and thoſe that beleive our Doctrin.

18. Said I, do you beleive me now, I have prov'd by Scripture, that I am one of the Two laſt Prophets, and Witneſſes of the Spirit or laſt Record on Earth.

19. He anſwered and ſaid, *that he could not gain ſay any thing that I had ſpoken, but did aprove, of what I had ſaid better than of any that ever he heard in his life, but ſaid he could not venture his Salvation upon my Words.*

20. Then ſaid the Sheriffs Men, and the Keeper of the Priſon, *Now Mr.* Benet, *you have met with your Match, One that hath Anſwered you all things.*

21. Then ſaid Mr. *Benet, ſuffer me to ask you one queſtion more.*

22. What is that ſaid I.

23. Why ſaith he; *I have been a long time of the Oppinion,*

that

that the Soul of Man is mortal and doth dye, But I cannot ſatisfie myſelf in it.

24. I anſwered and ſaid; your Oppinion was true, for the Soul of Man is Mortal and doth Dye, For nothing doth Live, but the Soul, for it is the Soul that Eats and Drinks, and Walks, and Talkes; And the Soul that Lives and Dyes, For nothing can be ſaid to Dye but Life, for if the Body be Dead, the Soul or Life is Dead alſo: For the Body and Soul is all one being; And if one be Alive, both are Alive, And if one be Dead, both are Dead.

25. For both Body and Soul, came into the World together, For the Soul is begotten by Generation, as well as the Body; ſo that they go both Body and Soul, out of the World together; For that Life that is begot by Procuration muſt Dye, which all Souls are; and not by Infuſion from God, but by that very Law that ſaid Encreaſe and Multiply.

26. Therefore the Soul or Life of Man, and all things elſe, that is begotten by Generation muſt Dye as well as their Bodies.

27. When he heard this, He was very much taken with my anſwer, and ſeem'd very Reſpective to me, and ſo did the Sheriffs Men; they ſhow'd themſelves very Civil.

28. This diſpute was upon the Sunday before the Aſſizes: For that began on the Monday following, a matter of Four Hours in the Afternoon, this diſpute was.

CHAP. XIII.

The Prophets Argument. And Examin'd by the Judge: And he Required of the Judge to take Bail, the Judge granted it: The Maior, Aldermen and Recorder that Committed him, ſaw their Folly and Madneſs, and were aſham'd of themſelves: How the Prophet had the Love of all the Priſoners. Of his Printing of the whole Book of the Revelation, &c.

1. AFTER this diſpute aforeſaid, upon the *Wedneſday* following being the laſt Day of the Aſſizes, I was call'd before the Bar: And when I came before the Bar.

2. The Judge asked me, *if I would be Try'd by this Note of Examination.*

3. I anſwered no, and ſaid, I thought your Honour would have excepted of Bail for my appearance the next Aſſizes; For Mrs. *Carter* had delivered the Judge a writing, to that purpoſe, of mine, the Day before; and the Judge, his Name was *Terral.*

4. The Judge, anſwered and ſaid; *that he would take Bail,* but had ſaid to her, he would ſee the Man: So when I asked him at the Bar to take Bail, the Judge ſaid, *he would*; and asked me who they were.

5. And I ſaid, one is *Richard Sudbury*; He asked *where he Liv'd*; I ſaid at *Notingham*; he asked *what Trade*; I ſaid an Iron-monger. Then *Richard Sudbury* was call'd, and the Judge asked him, *whether he would be bound for my Appearence the next Aſſizes*; He ſaid, *he would*; then the Judge Commanded him to be ſet down for one.

6. Then ſaid the Judge; *There muſt be another*, then ſaid, I, there is one *Edward Fewterer*; *where Liveth he*, ſaid the Judge, I ſaid at *Cheſterfield*; *what Trade*, ſaid the Judge, I ſaid a Surgeion, then the Judge Commanded *Edward Fewterer* to be called, then the Judge asked him, *whither he would be*

be bound in two Hundred Pound Bond, for this Man's appearance, He said, *he would.*

7. Then spake one of the Aldermen of the Town; *If it shall please your Honour*; *Mr.* Fewterer *is not Capable to be his Bail*; *why* said the Judge; said he, *Because he is an Excommunicated Person*; said the Judge, *What was he Excommunicated for*; said he, *For not coming to Church.* Said the Judge, *How long hath he been Excommunicated:* He said, *but last Sunday*; *Push, said the Judge, that Signifies nothing, Except it was for the cause of Adultry*; *set him down to be Bail.*

8. Then the Maior, Recorder, and Aldermen, all of them were Ashamed and vexed, they could do me no further Mischeif, than Imprisonment.

9. And when I was Bail'd out of Prison, the Maior and Constable, and the rest were afraid I would trouble them.

10. The Maior for Committing me to Prison, without any Accusers, and denying to take Bail for me, and for not binding some over for to Prosecute against me, which things he did not, but was in danger to pay Five Pound a Day for false Imprisonment.

11. And the Constable, was like to suffer for Apprehending me, without a Warrant.

12. I was Councelled to sue them at the Law; and so I would, if they had put in any Indictment against me, but they were afraid; And did nothing but let it fall.

13. So I was quit, only it put me to a great deal of Charge, but seeing they put no Indictment against me, I let it pass, and fall.

14. *Dorothy Carter*, and Mr. *Sudbury*, were great Friends in this business, both in Purs and Person; because I was taken at her House, and she brought me from *Darby Goal*, to her own House again on Horse back, which is 16 long Miles.

15. I had the Love of all the Prisoners, on that side I was put; and they said, *they thought themselves Blessed for my sake*

16. For they were every one of them, that were with me, free'd without any punishment, only the Fees of the Prison.

I was in Priſon in *Darby Goal* but nine Days, but this falling out ſo quickly after I was Married to my Wife *Mary*, it was ſome greif to her, but being delivered ſo quickly, ſhe was pacified the better.

17. This was a Year of great Trouble to me, both upon a Spiritual Account, as afore Written; and upon a Temporal, which I ſhall not mention.

18. This was in the 13*th.* year of my Commiſſion, and in the 54 year of my Life, and in the year of the Lord 1664.

19. After this, I Wrote a Book, containing 32 ſheets of Paper, Called the *Interpritation of the whole Book of the Revelations of Saint* John, the bigeſt volum of all the Books that were written by us.

20. Alſo, I wrote a Letter after that to *Thomas Taylor*, a Quaker, Containing two ſheets of Paper; And in the year 1665, I got them both Printed; they are yet to be ſeen by many.

The End of the Third Part.

The Fourth Part.

From the Year 1665 *to the Year* 1670.

CHAP. I.

The Prophets Travels into Kent: *Of Judge* Twiſden; *and of the Prophet's Letter to him. Of the increaſe of Beleivers,*

1. AFTER this I travelled into *Kent*, to ſee my Wife's Friends, and there I had like to have been apprehended by the Judge of the Town, his Name was *Twiſden*: But I having intilligence of his wicked Intent, I eſcaped away out of his Coaſts.

2. And I wrote a Letter to him, forbiding him for perſecuting any Man for his Conſcience: For tho' he was made a Judge of the Law in temporal Matters, yet he was not the Judge of Conſcience, nor of Spiritual Matters.

3. Therefore I adviſed him to meddle with thoſe Things he knows, as the Laws of the Land, and not with thoſe Things that belongs to God, as the Conſcience doth.

4. For God only is the Judge of ſpiritual Things, and them

them whom he doth chuſe, leaſt you bring your ſelf under the Sentance of eternal Damnation: This Letter is large, but not in Print, but is yet to be ſeen in Writing.

5. He was netled in his Mind at it, but knew not how to help himſelf; ſo he brought the Letter in his Hand to my Wife's Mother's Houſe, and asked her, if ſhe thought he ſhould be ever the worſe, if he did perſecute me; on purpoſe to inſnare her, becauſe ſhe did not go to Church, and was under his Power; for he was the crueleſt Devil to all Propheſſors of Religion, that did not conform to Worſhip as he did, that was in all that Country: Alſo he would have had a Book of her, that he might have done me the more Miſchief; but I charged her, before, to let him have none, nor none in that Town ſhould let him have one.

6. Alſo, I told him, in the Letter, that if he would ſend to me at *London*, and ſend Money, I would let him have half a Dozen of Books, ſeveral, but without Money he ſhould have none, for they coſt a great deal of Monies Printing: But he never ſent for any, but threatned my Mother, that if ever I came there any more to deceave People, as he called it, that he would do great Matters to me: So he went his way, and never came there more, as I hear'd of.

7. Now by this time there was many Men and Women that did beleive in this Commiſſion of the Spirit; and the Doctrin of the true perſonal God was received by ſeveral Perſons of Quality, ſo that many were aded to the Faith: Some I ſhall name.

8. *Firſt*, One Mrs. *Feild*, who lived in *Wales*; ſhe was counted a Lady in that Country; and one Mrs. *Sharte*, a Draper's Wife in *Cannon-ſtreet*: This *Sarah Sharte*, ſhe ſent for me ſeveral times, to ſpeak with her, but the Meſſenger miſſed of me ſo oft, that ſhe thought herſelf forſaken of God, that ſhe could not ſpeak with me.

9. For ſhe had kept her Houſe ſeveral years of a Weakneſs ſhe had in her Body, ſo that ſhe could not go forth, nor come to me herſelf: So ſhe ſeeing none of them ſhe ſent

could meet with me, ſhe grew out of patience, and could not ſleep 'till ſhe had ſeen me.

10. So ſhe deſired her Husband, to go himſelf in the Morning betimes, before I was gon out; ſo he did, and he ingaged me to come to his Wife about Two of the Clock in the Afternoon, the ſame Day, for ſhe had a great Deſire to ſpeak with me.

11. So at the time appointed I went, and ſhe was glad to ſee me, who had deſired it a long time: And when ſhe had ſeen me, and had diſcourſed with me about ſpiritual and heavenly Things, concerning God, his Form, and Nature: The right Devil, his Form and Nature: The Perſon and Nature of Angels: The Place and Nature of Hell: The Place and Nature of Heaven: The Rice of the Two Seeds, and of the Fall of *Adam*.

12. And how every Man came to have two Voices; or Motions, ſpeaking in Man: Theſe were all heavenly Secrets, and hiden from the World, which I declared unto her, ſo that ſhe was very well ſatisfyed in her Mind; and ſhe deſired that I would come often to her, which I did always when ſhe ſent for me, not elſe: And ſhe was a true Beleiver afterwards, and lived in the full Aſſurance of her eternal Happineſs after Death, all the Days of her Life.

13. And ſhe had a Kinſwoman, a Virgin, that waited upon her, by reading of the Books her Aunt had of mine by ſtelth; ſhe became a true Beleiver, her Name was *Ann Loe*; and in proceſs of time this *Ann Loe* married one *William Hall*, a true Beleiver of this Commiſſion of the Spirit.

14. And ſhe did grow in Wiſdom and Knowledge, in ſpiritual and heavenly Knowledge and Experience, and ſtrong in Faith, more than her Aunt before her; and ſhe was a great preſerver of me, from the Hands of my Enemies, when the King's Meſſengers ſought after me; as will more appear hereafter.

CHAP.

CHAP. II.

Of one Captain Wildye, *an honourable Man: And of one Mrs.* Cowlye, *of her Faith, and Obedience of her Husband, and of her Son, a Univerſity Scholar; and of his Convincment by the Prophet, both as to the Miniſtry, Law, and Phiſick.*

1. ALSO there was one Captain *Wildye*, he was one of the Maſters of *Trinity-Houſe*, an honourable Place: For that *Trinity-Houſe* is a Court for the ordering of Shiping, and Seamen: This Captain *Wildye* became a very true Beleiver of this Commiſſion of the Spirit, and he ſhewed a great deal of Charity to ſeveral poor Beleivers of this Faith, more than any perticular Perſon in his time.

2. Alſo he was the occaſion of bringing to this Faith one *Ann Cowlye*, a Gentlewoman at *Mile-End-Green*. She was carried through ſeveral Principles of Religion, as *Independant*, *Quaker*, and *Virgin-Life-People*: She was zealous in all things ſhe clave unto, being very deſirous to be ſaved, and afraid to be damn'd.

3. She was in the Principle of a *Virgin-Life*, and would not let her Husband know her in Twelve years before ſhe ſaw me, notwithſtanding ſhe had born ſeveral Children by this Man, and had one Son and one Daughter living by him.

4. But after ſhe came to be acquainted with me, I convinced her both by Scripture and Reaſon, of the unlawfullneſs of a married Wife, to live a *Virgin-Life*, and that ſhe could not poſſibly have Peace as to another Life in that Practice: And I adviſed her to give herſelf up to her Husband, elſe I could not give Judgment of Bleſſedneſs upon her to Eternity.

5. She being troubled at this ſaying of mine, was forced to

to yield to her Husband, which thing, ſhe thought an Angel from Heaven could not have perſwaded her to do.

6. But the Words of a Prophet was of great Power, whole Word ſhe could not reſit, but obeyed his Voice, and had Peace of Minde, and the Bleſſing of eternal Life in her Self; and ſhe grew very zealous for the Commiſſion of the Spirit, and contended for the Faith very much; and this thing wrought upon her by the Word of a Prophet.

7. This cauſed her Husband to beleive alſo; and he was a very Wiſe and Prudent Man of the *Independant* People, who had been a Preacher among them; he became a very knowing Man in the Faith, alſo his Son and his Daughter became both true Beleivers of this Commiſſion of the Spirit.

8. His Son, *John Cowlye* was well bread, he was brought up at the Univerſity of *Cambridge*, his Learning coſt his Father many hundred Pounds, and when he was to receave ſome Benefit or Livelyhood for the future, for all the coſt paſt; the Benefice was, to be ordain'd a Miniſter, or a Doctor of Phiſick, or a Lawyer: Theſe Three be the moſt honourable Things in this World.

9. But when he came to ſpeak with me I convinced him of the Unlawfullneſs of all the Three, for any Saint, or Gods Elect to undertake that Practice.

10. The Seed of the Serpent were the fiteſt Men to take them Practices upon them, becauſe all the Kingdoms of this World is given into the Hands of the Seed of the Serpent, as the Devil ſaid to Chriſt.

11. And theſe Three ſorts of Men are reputed by the Seed of the Serpent, the moſt honourable Men of all, and are reverenced and ſubjected unto, both by Princes and common People, yet the greateſt Cheats that is in this World, as will appear.

12. Firſt, I ſhewed him how dangerous a thing it was to take upon him to be a Miniſter of Chriſt, without a Commiſſion from God, it would be counted by him ſpiritual High Treaſon: For Miniſters are in more Danger of eternal

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Damnation than any other Men, for going to Preach, and are not ſent of God.

13. For when they ſhall ſay in the Conſcience at that Day, *Lord, we have preached in thy Name, and prayed in thy Name, and caſt out Devils in thy Name.*

14. The Anſwer of God in the Conſcience, will ſay, *Depart from me you workers of Iniquity, I know you not:* And why did not God know them, becauſe he did not ſend them. So that preaching and praying as a Miniſter, without a Commiſſion from Chriſt, is counted but a Work of Iniquity.

15. And as for the Doctors of Phiſick, they are the greateſt Cheats, upon a natural Account, that is in the World: They cheat the People of their Money, and of their Health; for they are in the original, but atheiſtical Witches; and it would be good if there were never a Doctor of Phiſick in the World, People would live longer, and live better in Health.

16. For God never appointed any Doctor of Phiſick, but he appointed Nature to preſerve Nature.

17. But through the wicked intemperate Life of Man it hath brought a neceſſity of Doctors of Phiſick.

18. But thoſe People that go to a Doctor of Phiſick to get Health, he goeth to a Witch to ſeek his Health, even as a Man that is troubled in Mind ſeeketh unto a Witch that hath a Familier Spirit for ſatisfaction, as did King Saul.

19. But when the Conſcience of the Doctor of Phiſick ſhall be opened at the laſt Day, he ſhall ſay, *Lord, we did not think that there were any God at all, but Nature only; therefore our Minds fed upon Gold and Silver that groweth in the Earth, that we might Cloath our ſelves in rich Apparel, that might make us honourable among great Men of the Earth, and reverenced by the Poor; not thinking, in the leaſt, that there was any better Heaven hereafter, or any Puniſhment after Death for practiſeing this Cheat, that is Autheriſed by the Powers of the Nations.*

20. *And tho' we have done a great deal of Hurt, yet, Lord, we have done ſome good; we have caſt out many Devils in Drunkards*

kards and Whoremaſters, and Whores, who by their Wickedneſs have procured that Pox which no righteous Man could cure; we have made them leave off that Practice by our Medicines and Advice, and from Drunkenneſs, and have lived a ſober Life afterwards, and many diviliſh Diſeaſes have we caſt out by our Spirits of Witchcraft, which we have given them to drink.

21. But the Anſwer in the Conſcience will ſay, *Inaſmuch as you forſake me, the living God and creator of all things, and ſaid, in your Hearts, There is no God, then you gave your ſelves up to natural Witchcraft, diving into the nature of the Planits and Stars, and into the Spirit of the Herbs of the Field, ſo that you became abſolute Witches your ſelves, and you have cauſed Thouſands of Men and Women to be bewitched by you, both in their Bodies, Souls and Eſtates.*

22. *Therefore depart from me you atheiſtical workers of Iniquity, into utter Darkneſs, where is weeping and knaſhing of Teeth for evermore.*

23. And as for the Lawyers, they keep the Keys of the Knowledge of the Law, and will neither enter into Truth and Honeſty themſelves, nor ſuffer others to enter in that would.

24. For no Man can do anything in his own Cauſe, but as his Lawyer inſtructs him; for he is ſworn when he enters into that Practice, he hath a Commiſſion to keep the knowledge of the Law from his Clyant, ſo that the Clyant being ignorant how to proceed in Law, Step by Step, the innocent Clyant his Clauſe is many times put off and neglected by his Lawyer, to the great Diſcontent and further Charge of the innocent and juſt Cauſe.

25. And as for the Poor, that can have no Law at all, tho his Cauſe be ever ſo juſt, no Judge will hear him, nor no Lawyer will give him any Councel, except he hath Monies in his Hand; nor no Judge will do the Poor any Juſtice, except he go in the way of the Law, and that the Poor cannot do.

26. So that if the Birthright of the Poor be ever ſo great, or juſt, it muſt be loſt, for want of Monies to fee Lawyers:

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Beſides, where Monies is to be had, let a Man's Cauſe be never ſo unjuſt, yet Lawyers will undertake it, though they know certainly that their Clyant will be overthrown, before they took it in hand: This is Wickedneſs in a high degree, ſo contrary to the Law writen in Man's Heart. *To do as he would be done unto.*

27. But the Government of this World hath brought a neceſſity of the uſe of Lawyers; but it is not expedient that any Saint ſhould take that Practice upon them, there is enough of them in the World, it being the Devil's Kingdom.

28. But when the Book of Conſcience, the Law writen in the Lawyer's Heart, is opened, at the laſt Day, what can they plead for themſelves.

29. They will ſay, *Lord, we thought, becauſe it was the Government of the Nation, and that learning of the Knowledge of the Law it made us rich and honourable among Men; it made us Companions for the wiſe and great Men of the World; the Knowledge of the Law, it made us Atornies, Councellors and Sarjants at Law; honourable Places, and by degrees we came to be Judges of the Land.*

30. *So that Kings and Princes have asked Councel at our Lips, we have Cloathed our ſelves with fine Scarlet and white Robes, ſignifying Juſtice and Mercy to the People: We have been as Gods upon the Earth, and we have done juſtice to ſome in all our Degrees, tho we have failed in others, therefore hope for Mercy.*

31. But the Anſwer in the Conſcience will ſay, *In as much as you have fed upon Riches and Honour all your Days, and have not walked by the Law written in your Hearts, To do as you would have been done unto, had you been in their Condition, and they in yours; but you have the Penny of this World, Riches and Honour, your Hearts Delight: Therefore depart you wicked Lawyers, workers of Iniquity, into utter Darkneſs, where is weeping and gnaſhing of Teeth for ever more.*

32. This I know will come to paſs in theſe Three ſorts of Men, in that Day when God ſhall raiſe the Dead.

33. When the young Man heard theſe Things, he left all

Preferment that way, for Truths ſake, and became a ſtedfaſt and true Beleiver, and he being a Scholar was mighty able to oppoſe the Learned.

34. Alſo there was one *Robert Phare*, he was Governor of the City of *Corke* in *Ireland*, he was inclineable to be a *Quaker*; but after he ſaw me, and had read our Writings, he became a true Beleiver of this Commiſſion of the Spirit, and ſo did the Lady his Wife: She became the chief Champion in this Faith of all the Women in that Nation.

35. Alſo he had Four Sons and Daughters that were true Beleivers: He was the cauſe of many Perſons of Value in that Kingdom of *Ireland*, that did truly Beleive, as one Captain *Moſs* and his Wife, and Doctor *Moſs*, his Son; and Captain *Gaill*, and Major *Denſon*, and *George Gamble*, and Mr. *Rogers*, Merchant. And ſeveral more, which I omit to name, becauſe it would be too tedious, that were true Beleivers in that Kingdom of *Ireland*.

36. After this it came to paſs that I wrote a Book in anſwer to *George Fox*, Quaker; containing Twelve ſheets and a half of Paper, and got it Printed in the Year 1668. and in the Seventeenth year of my Commiſſion, and in the year of my Life 58.

37. This Book cauſed the *Quakers* to be exceedingly angry at me, and ſeveral Speakers of them to write curſed Letters unto me, and ſome of them came to diſcourſe with me, and a woful Ephect did befal ſome of them a little while after, as is expreſſed in the Writing following.

The Coppy of *Thomas Loe*, a Quaker's Letter, Dated *London* 16*th*. of the 7*th*. Month 1668.

LOdowick Muggleton, *having ſeen ſome of thy Writings, more eſpecially thy Book Intituled* A Lookinglaſs, *which I have looked in, and do clearly ſee thy wicked, abominable, and anti-chriſtian Spirit; and can do no leſs than cry, Oh! thou Blaſphemer, thou Enemy of God, and of all Righteouſneſs; thou Son of Per-*

Perdition and Child of the Devil, how haſt thou Laboured to pervert the right Way of God, in ſpeaking of the bleſſed Truth.

And, Oh! thou Seed of the Serpent, and old Sorſerer, how haſt thou belyed, ſlandered, wickedly and falſly accuſed and condemned the juſt? And now, be it known unto thee, That thy falſe Judgment, and wicked Envy, both in ſpeaking and writing againſt the Servants of the living God, is returned back upon thy own Head; and thee, with it, will God in his Fury and Indignation ſink in the Pit of Darkneſs, from whence it hath riſen: And in the great and mighty Power of God and Chriſt, I Reprove, Judge, and Condemn thee, which ſhall ſtand upon thy Head; and thy Power, thou boaſteth ſo of ſhall not reverſe it: Oh! ignorant Sot, how canſt thou conſider thy Blaſphemies, and not be aſhamed This is a Teſtimony in the Power and Spirit of God, againſt thee, and all thy Wickedneſs, by a Servant of Jeſus Chriſt, who am a Witneſs of the Spirit and Power of God, with many others.

CHAP. III.

The Prophets Anſwer to Thomas Loe's *Letter: His Sentance, with the Ephects of it. The Prophet's Diſpute with* George Whitehead *and* Joſiah Cole: *With his Sentance paſſed upon them both.*

1. WHO ever may read this Letter, let them underſtand thus much, that I never ſaw the Man, nor he me; but he reading the Book aforeſaid, he was moved by the Light within him to ſend this curſed Letter unto me: Whereupon, after I had read it, I ſent him an Anſwer to it, with the Sentance of eternale Damnation for his curſed Blaſphemy. The Bearer ſtaid for it 'till it was writen, he being a Quaker, would not go without it.

2. But it came to paſs that the ſame Night that this *Thomas Loe* received his Sentance, in anſwer to his curſed Letter, he went to Bed ſick, and never did riſe more till he was carried

to the Grave, which was almoſt Three Weeks after. Which is a clear Teſtimony that the Curſe of God, the Man Chriſt Jeſus, by his Meſſenger doth take hold of the Quakers People, and more eſpecially of their Miniſtry.

3. Becauſe they are the abſolute Spirit of Antichriſt in this laſt Age, which teacheth the People to deny both Father and Son to become Fleſh, and that the Father, nor the Son hath no Perſon of his own diſtinct from Man, but denyeth a perſonal God in form like Man, his own Image.

4. For which Cauſe hath the Wrath of this God overtaken ſeveral of theſe deſperate Quakers, even of their Miniſters or Preachers hath been cut off this Earth, that they might not deceive People no more, nor incumber the Earth with their wicked Antichriſtian Spirit, which defieth the living God, who is in the form of Man, who made Man in his own Image.

Lodowick Muggleton.

5. Upon the Sickneſs and Death of this *Thomas Loe*, Quaker, after the Sentance ſent him, it cauſed ſeveral to diſcourſe with me about it, therefore I ſhall relate ſome of the moſt remarkable Paſſages, and the Perſons I diſcourſed with upon the 17*th*. Day of *October* 1668. The Perſons diſcourſed withal were *George Whitehead* and *Joſiah Cole*, both Speakers of the Quakers.

6. Eirſt, The Words *Cole* ſpoke unto me are theſe (ſaith he) *Thou ſayeſt God is in form of a Man, and thou ſayeſt his Hand is not much biger than thine or mine, and thou ſeeſt what a little this Hand will hold: Yet* (ſaith he) *God is ſaid to have meaſured the Waters in the hollow of his Hand, and behold the Nations are as a drop of a Bucket.*

7. I anſwered, and ſaid, *Do you beleive God to be ſo big to hold the Waters in the hollow of his Hand?* That is ſpoken in Relation to his great Wiſdom, Power, and Dominion, as he is a Creator, not relating to the bigneſs of his Hand, but to the greatneſs of his Power, being infinite.

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8. An earthly King may be ſaid to be King of many Kingdoms, and that he hath brought the People of thoſe Kingdoms to Obedience to his Law: By the ſtrength of his own Arm, for Power, or Strength is the right Hand of an earthly King.

9. Yet the King doth not hold all the People under his Arm, nor in the hollow of his Hand, but the People may be ſaid to be under his Hand, and that he holds them in the hollow of his Hand, becauſe his Power and Laws doth protect them, and keep them within Bounds, for a prerogative Power is great, but the Hand of a King is no biger than the Hand of another Man, that hath no Power at all.

10. So it is Gods prerogative Power that is above all Law, in ſeting Bounds to the Waters, and keeping the Waters within Bounds in the deep Places of the Earth; and ſo may be ſaid, that God doth hold the Waters in the hollow of his Hand, that is, they are confined to a little place of his Power in his Creation.

11. Alſo I ſaid, that I that am but a mortal Man hath Power over ſuch a great God whoſe Hand is ſo big; for that God, whoſe Hand is much biger than thine or mine, I have Power to Condemn. This was paſſed by, and no Reply made by them.

12. Then ſpake *Whitehead*, and ſaid, He did hear that I had curſed a Man, and he changing his Aparel, came afterwards and did procure a Blow, and that this Man, or ſome other, did ſmite a Pewter Pot upon my Head.

13. This, I ſaid, was falſe, for never did any Man ſtrike me over the Head with a Pot, in all *my Life*; it was that reprobate *Pope*, that damn'd Devil, *that hath* reported that he was Bleſſed after he was Curſed: It is a falſe Report, and he hath reported it ſeveral times amongſt the Ranters and Quakers,

14. This *Pope* was a Ranter then, when he was Curſed, which was about fifteen Years ago, in *John Reeve's* time, and he is a worſe Ranter now than he was then, and that you Quakers know very well, and what a wicked luſtful

Life

Life he liveth now in, and yet you will rather beleive the damn'd Devil, and wicked luſtful Perſon than beleive me, who have been kept innocent from the breach of any Law, from my Childhood to this Day.

15. But I know, you Quakers, being of the ſame Nature and Seed of the Serpent, as thoſe Jews were in Chriſt's time, who deſired of *Pilate*, that a Thief and a Murtherer ſhould be delivered from Death rather than Jeſus, the Saviour of all them that beleive in him.

16. So is it with you for you had rather beleive this *Pope*, this notable Sinner, than to beleive me, who am the Prophet of the moſt High God, the Man Chriſt Jeſus in Glory, and have Power given of God, as *Moſes* had, to ſet Life and Death before you; but I know you do ſay in your Hearts, tho not with your Lips, as thoſe Jews did by Chriſt, *Away with this* Muggleton, *let us have* Pope, *that wicked luſtful Man, that we might hear and inquire of him.*

17. Then ſaid *Joſiah Cole*, *Thou ſaiſt thou art an Embaſſador in God's ſteed, and thou ſtandeſt in his ſtead*; ſaid he, *I would willingly do anything that I might be ſaved.*

18. Then I anſwered him, and ſaid, *I will tell thee what I will ſay unto thee, if thou wilt but deny, and forſake the Quakers Principles, and beleive me, I will aſſure thee thou ſhalt as certainly be ſaved as ever any Prophet or Apoſtle ever was.*

19. Then *Cole* fell into a Fit, and waited upon his own Thoughts, what to anſwer, and I waited for his Anſwer.

20. But *George Whitehead* perceived that *Cole* was in a ſtrait, he came unto me, and ſpied a Knot of Ribon upon my Coat Sleeve, and ſaid unto me, *Why doſt thou wear this Vanity*, and touched the Ribon with his Fingers.

21. I anſwered and ſaid, *I know a piece of Ribon is a great Sin in a Quaker's Eye*; But, ſaid I, *Why doſt thou wear ſilk Buttons on both thy Coats?* He ſaid, *they were neceſſary.* I ſaid, *No, thou mighteſt wear Hooks and Eyes, Clapſes or Eyletholes:* That was paſt by.

22. *But then I will tell thee why I do wear Ribon, it is on pur-*

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poſe that I might not be taken, or thought to be a Quaker, for I do hate the Quakers Principle.

23. With that *Whitehead* ſaid, *Thou hateſt all Righteouſneſs*; and ſpake as if he himſelf, *Cole* and *Fox*, and others of the Quakers were writing a Book againſt me, to make me manifeſt, which in a little time after it was ſet forth by *William Pen*, a Quaker: And further ſaid, *that they would poſt me up*, and he ſlighted my Power and my God, and ſaid, *he would trample my God and my Power under his Feet as Dirt*, and taped his Foot upon the Ground.

24. Whereupon I did pronounce *George Whitehead* curſed and damn'd Soul and Body, to Eternity, and that God within him, which he truſted in, was curſed alſo; and ſo I ceaſed Diſcourſe with him.

25. All this while *Cole* was in his Fit, and ſaid not one word, but immediately after he uttered theſe words; ſaith he, *I have heard of ſeveral thou haſt curſed*; but ſaid he, *I did not beleive, had I not heard or ſeen, I could not have beleived that a Man could have ſpoken ſo preſumptiouſly.*

26. Then ſaid I, *dare you ſay that I ſpeak preſumptiouſly*, to *George Whitehead*; he ſaid, *he did beleive it was Preſumption.*

27. Then ſaid I, on the contrary, *I do beleive that thou art the Seed of the Serpent and wilt be damn'd; and now ſee whoſe Faith will be ſtrongeſt, yours or mine; for my Faith ſhall keep you down for ever.*

28. *Under what?* ſaid *Cole.*

29. *Under eternal Damnation*, ſaid I.

30. Then ſaid he, *Doſt thou ground thy Sentance upon my Belief?*

31. *Yea*, ſaid I, *I do*, for you beleive I ſpeak preſumptiouſly, and I do beleive you to be the Seed of the Serpent, and will be damn'd to eternity.

32. Then ſaid he, *Doſt thou judge this to be a final Sentance upon me?* ſaid I, *Yea, what ſhould it elſe be?*

33. With that *Joſiah Cole* roſe up with great zeal for his God within him, and ſaid, *I told thee before that I would try thee and thy God*, ſaying that they were ſetting forth a Writing againſt me, and withal *Cole* pronounced many Curſes upon

upon me, with his Eyes dazled with the Witchcraft Power in him, being disturbed with my Words, it got up into his Head.

34. So that *VVhitehead* and he both came near me with great Threatnings and Judgments upon me, being both so full of Curses: *Cole* cursed me into utter Darkness, Pit of Darkness, Chains of Darkness, blackness of Darkness; and that he would trample that God of mine, that was in the form of Man, under his Feet, as Dirt, and stamp'd his Foot upon the Ground, as the other Devil did: *Cole's* Curses were much what like *Thomas Loe*, his Curses in his Letter to me.

35. But when *Cole* had done cursing, I said these Words unto him, *That this Sentance that I had passed upon him should stick by him for ever, and that he should never put it out of his Mind, neither should he grow Mad nor Distracted to forget it, but should be sensible all the Days of his Life.*

36. *And when my God, whom you trampled under your Feet, shall raise you again at the last Day, which will not seem to you a quarter of an Hours time, you shall remember afresh my VVords, what I said unto you in this Life to eternity.*

37. Many more Words was between us at that time, but these were the Words and Passages of most concernment at that time, and a final Judgment and Sentance of eternal Damnation that I gave that Day upon *Josiha Cole*, and *George VVhitehead*, Speakers of the Quakers.

CHAP. IV.

Of Cole's *being ſick unto Death immediately after the Sentance of his Teſtimony againſt the Prophet: Of his Death: The Quakers God deſcribed; with the nature of Reaſon, and the Law that is writen in it. Of* William Pen's *blaſphemous Letter to the Prophet.*

1. NOW in ſome Four or Five Days time after our Diſpute, I heard that *Joſiah Cole* was ſick, and going out of the Body: For the Quakers do not beleive that their Souls do die, but ſlips out of the Body.

2. This cauſed the Quakers People to viſit him very much, to know of him, whether *Muggleton*'s Words had taken place in him, wondering that he ſhould go out of the Body ſo ſudenly after *Muggleton*'s Sentance, as *Thomas Loe* did after his Sentance. But he denyed very ſtifly that my Words had no Power over him, but that he had left me in Chains of Darkneſs.

3. Nevertheleſs he grew worſe and worſe, ſo that the Quakers were not ſatisfied except he would go to the *Peal* in St. *John's Street* at their Meeting-place, and give his Teſtimony againſt *Muggleton* before the People, to ſatisfy the ignorant Quakers, elſe they would judge that his Power in *Loe* and him was greater than the Miniſtry of the Quakers.

4. So they led him by the Arms to the place aforeſaid, and *Joſiah Cole* wrote his Teſtimony, as followeth, exactly word for word. *For as much as I have been informed that* Lodowick Muggleton *hath vaunted concerning my departure out of the Body, becauſe of his pretended Sentance of Damnation given againſt me, I am mov'd to leave this Teſtimony concerning him behind me; namely, that he is a Son of Darkneſs, and Coe-worker with the Prince of the bottomleſs Pit, in which his Inheritance ſhall be for ever, and the Judgment I paſſed on him when preſent with him,*

ſtands ſealed by the Spirit of the Lord, by which I then declared to him, that in the Name of that God who ſpans out the Heavens with his Span, and meaſures the Waters with the hollow of his Hand, I bind thee hear on Earth, and thou art bound in Heaven, and in the Chain under Darkneſs, to the judgment of the great Day thou ſhalt be reſerved: And thy Faith and Strength thou boſteth of, I defy and trample under Foot. And I do hereby further declare the ſaid Lodowick *to be a falſe Prophet, in what he ſaid to me at that time, who told me, that from thenceforth I ſhould be always in fear of Damnation, which ſhould be a Sign to me that I was damn'd; which Fear I was never in, ſo that his Sign given by himſelf did not follow his Prophecy, which ſufficiently declares him to be a falſe Prophet.*

Joſiah Cole.

5. This was given forth word for word by *Joſiah Cole*, about Three Hours before his departure out of the Body, the Fifteenth of the Eleventh Month 68.

6. Whoever doth read this laſt Teſtimony of *Joſiah Cole*, may eaſily ſee that the Curſe I pronounced upon him by Commiſſion, received from the Man Chriſt Jeſus, the only wiſe God, bleſſed for ever, in the form of a Man, whom he diſpiſed and trampled under his Feet as Dirt.

7. For this very Sin, did this Curſe of this God pronounced by me take Effect upon him and *Thomas Loe*, immediately after their curſed Blaſphemy againſt the true God.

8. I was zealous in giving Sentance upon them, in that I heard the true God was trampled under their Foot as Dirt.

9. As for their Reproaches, Lyes, Slanders, and Judgments threatned againſt me, I did not matter: For this I know the Quakers do beleive, that *Loe* and *Cole's* Souls is not dead, but ſlipt out of their Bodies, and gon you know not where, and into a Power you know not what.

10. But I ſaid their Souls is where you laid their Bodies, they both came into this World together, they both diſpiſed the Truth together, they, both Bodies and Souls received Judg-

Judgment and Condemnation together, and both dyed together, and were both Soul, and Bodies buried together, and ſhall both riſe again ſpiritual dark Bodies and Souls together.

11. Every Seed its own Body; that Seed of Reaſon which was their Life, which they thought was the divine Nature of God, but it was the Nature of the Devil and Serpent.

12. And the Law writen in their Hearts, which you Quakers call the Light of Chriſt, or Chriſt in you; which is no other Chriſt or Light but the Law writen in your Hearts. And the Light of the Law, which doth accuſe and excuſe the Conſcience of every Man, you call the Light of Chriſt, yea Chriſt himſelf.

13. For this Light of the Law writen in your Hearts, is that which doth cauſe your Thoughts to accuſe when you do evil, and to excuſe when you do well: And when God ſhall raiſe them again, that Seed of Reaſon ſhall riſe and bring a ſpiritual dark Body with it: And that Law which was writen in their Hearts here in this Life, ſhall quicken again in that new dark ſpiritual Body.

14. And then ſhall they and you, diſpiſers of a perſonal God, know that your own Souls, which you thought was the Life of God, but it was the Life of the Devil, and that your ſelves were Devils, and that Law writen in your Hearts, which you in this Life called the Light of Chriſt, and that was no other God or Chriſt but this Light within you.

15. But when this Law doth quicken again, as I ſaid before, it will prove the only and alone Devil to torment you to eternity; becauſe you made the Light of this Law in your Hearts to be your only God; and by this Light of the Law you do fight againſt the true perſonal God, who created Man in his own Image and Likeneſs, and hath trampled him under your Feet as Dirt.

16. Theſe things may ſeem ſtrange, and as a Riddle unto you, and as a thing impoſſible, but with God all things is poſſible, which his own Will moves him unto.

17. And this I ſay, as it was poſſible for God to write the

Law in the Angels Natures, and by his ſecret Determination ſuffer one of theſe Angels to become very Man, and ſo the Angels Seed and Nature having conjunction with the Seed and Nature of *Eve*, which was of *Adams* Nature, and ſo by Generation the Law comes to be writen in every Man's Heart; in that ever Man and Woman that is born into this World is partaker of the Angel's Nature of Reaſon, and ſo comes to have this Law writen in every Man's Heart.

18. Man finds it there accuſing of him, but knows not how it came writen there.

19. So it is as ſtrange for you Quakers to beleive, that God will raiſe your Souls again that were dead, how they ſhould quicken out of Death, by the Power of that God that made all Souls to live at the firſt: In as much as he made all things by the power of his word in the Beginning.

20. So by the ſame power of his word he ſhall quicken the Souls of Men and Women again, out of Death to Life again at the laſt day; and the Law that was writen in them ſhall quicken alſo, and be alive again in you, to torment you to eternity.

21. For the Law and your Souls ſhall never part one from the other; for as the Law is ſecretly writen in your Hearts, but originally in the Reprobate: So by Gods ſecret Decree, and Power he will revive that Law again in that Reprobate Seed of Reaſon, as in *Thomas Loe*, *Joſiah Cole*, *George Whitehead*, *William Pen*, and many of you Speakers of the Quakers, and others of your Bretheren, who are under the Judgment and Sentance of this Commiſſion of the Spirit: You ſhall find my words to be true upon you, and over you, to eternity; neither ſhall you be delivered from it.

22. For if I had but any thought of Compaſſion towards you in my Mind, it was anſwered me, That there is a neceſſity, that there ſhould be Enmity between the Seed of the Woman and the Seed of the Serpent, which hardened

my

my Heart againſt all Diſpiſers of a perſonal God in the form of Man.

Lodowick Muggleton.

23. After this, in the ſame year, came another thundering Letter, from a Lyon like Quaker, being a learned Man brought up at the Univerſity; his Name is *William Penn*: Here is the Copy of it *verbatim.*

LOdowick Muggleton, having had *a deep and ſerious Sence of thy inſulting Spirt, over the Death of that valiant and painful Servant of the moſt high God,* Joſiah Cole, *as if it were the ephect of thy ſolely Curſe; who, alas, for theſe Twelve Years, hath in theſe Nations and Iles abroad, in all Straits, Difficulties, and hard Sufferings, been an inceſſant Labourer for the Lord, and ſo impared his Health, that within theſe Twelve Months, or little more, have I known him Five times ſick, and Three even unto Death, before he had ever ſeen thy Face: I ſay being ſenſible of thy Vaunts. And it now being laid upon me.*

Therefore once more I come in the Name, and Authority of that dreadful Majeſty, which fils Heaven and Earth, to ſpeak on this wiſe; Boaſt not, thou Enemy of God, thou Son of Perdition, and Confederate with the unclean croking Spirits reſerved under Chains to eternal Darkneſs, for in the everlaſting glorious Light thou diſpiſeſt thou art ſeen Araigned, Tryed, Condemned and Sentanced for a lying Spirit, and falſe Prophet, who having counterfited the Commiſſion and Sceal of that God whom the Heaven cannot contain, hath bewitched a few poor ſilly Souls: But their Blood, Oh! Muggleton, *lies at thy Door, and the Wrath of the Almighty is kindled againſt thee, and his eternal Power in his Servants the Quakers came, whom thou haſt paſt thy envious Curſe, ſhall ſuddenly grind thee to Powder, and as formerly, ſo again, on the behalf of the God of the Quakers whom I worſhip.*

I boldly challinge thee, with thy Six foot God, and all the Hoſt of lucepherian Spirits, with all your Commiſſions, Curſes, and Sentances, to touch or hurt me; practice your Skill and Po-

wer

wer, behold I ſtand in a holy Defiance of all your Enmity and Strength: And this know, Oh Muggleton, *with thy God art chained, by the Spirit of the Lord, and on you I trample in his everlaſting Dominion; and to the bottomleſs Pit are you ſentanced, from whence you came, and where the endleſs Worm ſhall knaw and torture your imaginary Soul to eternity.*

Written, Signed, and Seal'd, by Commiſſion receiv'd about the Firſt Hour of the Eleventh Morning of the Twelfth Month 1668. from the glorious Majeſty of the moſt high God, who fils Heaven and Earth, that lives in his Servant.

William Pen, junior.

CHAP. V.

The Anſwer of *Lodowick Muggleton* to *William Pen*, Quaker, his proud preſumptious and blaſphemous Letter.

1. WIlliam Pen, *I have peruſed your proud, preſumptious, blaſphemous Letter againſt the true God; how hath your Learning liſted up your Heart with Pride, to fight againſt the true God, and to bid him Defiance to his Face, and let him ſtand forth and ſee, if he can deliver himſelf from your bodileſs God, that gave you a Commiſſion, as you ſay.*

2. *You know that* Reeve *and myſelf have declared in all our Writings, that the Lord Jeſus Chriſt is our God, and that the Worlds were made by him, and that nothing was made in the Beginning, but what was made by him, as the Scripture ſaith.*

3. *This Man Chriſt Jeſus was in the form of Man, a ſpiritual, heavenly and glorious Body, before this World was.*

4. *And in the Beginning this glorious, ſpiritual Body made Man in his own Image and Likeneſs, the Form of Man, elſe* Moſes's *Words were not true; do you diſprove it if you can.*

5. *Only the Man* Adam, *his Body was earthly, and made of the*

the Earth, but God's Body was ſpiritual and heavenly, yet in Form like Adam: *And* Adam *was a Man, which none can deny that owns the Scriptures.*

6. *And in proceſs of time this God became Fleſh, and dwelt among Men, and that he took upon him the Form of a Servant, and was in all things like unto Man, Sin excepted, and made himſelf capable to be put to Death, by the Seed of the Serpent, his own Creatures; his Blood was poured out unto Death, for the Redemption of the Seed of* Adam, *to make good that Promiſe to* Adam *in Paradice,* That the Seed of the Woman ſhould break the Serpent's Head: *Which was fulfilled when he ſuffered Death upon the Croſs.*

7. *And when he quickened out of Death into Life again, then was that Saying fulfilled,* Oh Death, I will be thy Death, Oh Grave, I will be thy Victory: *And that other Saying,* I am Alpha and Omega, the Firſt and the Laſt, he that was dead, and behold I am alive for ever more.

8. *This* Alpha *and* Omega *was Chriſt, and he was God; and this Chriſt was the Lord from Heaven, a quickening Spirit: And was there any other God, or* Alpha *or* Omega *that dyed but Chriſt, and did any quicken out of Death to Life again but he; and did any God become Fleſh and dwell with Man but Chriſt.*

9. *And was not Chriſt in the form of Man, when on Earth; did not he retain the ſame form when he aſſended up to Heaven, and doth retain the ſame Form now he is glorified; and is in the ſame Glory which he had before this World was.*

10. *Oh* Pen! *How is it that you cannot underſtand that Eternity did become Time, and Time is become Eternity again: That is, that ſpiritual and glorious immortal Body of God that was eternal before Man was made; but in the fulneſs of time this glorious immortal Body became a pure mortal Body, even Jeſus Chriſt, capable to dye, ſo eternity became Time: And in that he quickened out of Death into Life again, Mortality became Immortal again, and Time became Eternity again.*

11. *This great Miſtory, That God became Fleſh is hid from the Eyes of the Seed of the Serpent, ſuch as* William Pen *the Quaker is, and revealed unto us unlearned Men.*

12 *And*

12. *And this is that God that* Reeve *and* Muggleton *hath declared in our Writings, and this God we received our Commission from, and that Power to Bless and Curse to Eternity.*

13. *This God you have proudly and blasphemously defied and trampled under your Feet as Dirt; also you have boldly challenged the true and living God, that is in the form of Man, to touch or hurt you, and stand in a holy Defiance of me and my God's Strength, and that me and my God is chained, and on me and my God you trample, and to the bottomless Pit you have sentanced us both, me and my God: And if this be not high Blasphemy, Pride and Presumption against the living God, there never was any.*

14. *Oh* Pen! *did you never read how* Goliah *defyed the living God, the God of* Israel; *and how* David *flung a Stone into his Forehead, and slew him, for defying the living God, the God of* Israel: *For* David *knew the God of* Israel *was in the form of a Man, but* Goliah *his God was the same God as the Quakers God is, a bodiless God, so vast and so bigg that he cannot be confined, neither to the vast Heavens above, nor in this vast Earth below, but he must fill the Aire also, and all Places at one and the same time. This is the Heathens God, and the Quakers God also.*

15. *Did you never read of* Corath *and his Company, Captains of Rebellion and Conspiracy against* Moses *and* Aaron, *and against God that chose them to teach the People; neither would God suffer any other Men to do it but them he chose; therefore it was the Earth clave and swallowed them all up alive.*

16. *Now, you* Pen, *and many of you Quakers have practised the same thing against* Reeve *and* Muggleton, *whom the God of Heaven hath chosen in perticular, and no other Man upon Earth at this Day, to set Life and Death before Men.*

17. *Now hath not you, and your Captain Teachers of the Quakers, Railed, Reviled, Reported, and Condemned* Reeve *and* Muggleton, *and our God the Man Christ Jesus in Glory, because we had our Commission from him to open Hels Mouth, and swallow up such Rebels as you are, into those eternal Torments, where the Worm of Conscience shall never dye, nor the Fire of Hell never go out, for your dispising the living God in the form of a Man;*

which

which you Quakers have done, and are more guilty than any People in the World.

18. *Neither are you ſenſible of the great Ephect that this Commiſſion God gave to* Reeve *and* Muggleton *hath wrought: How many of your valiant Captains, and mighty Men of War have fallen by the two edged Sword of the Spirit put into my Mouth, even the Commiſſion God put upon me.*

19. *Do not you miſs many of your Captains and Leaders of the Quakers? What is become of* William Smith, Samuel Hutton, Thomas Taylor, Richard Farneſworth, *and many more I could name here of late Years: Do you not miſs* Thomas Loe, *and* Joſiah Cole? *Theſe were valiant Men, like your ſelf, to reproach and defy the living God.*

20. *Are you not ſenſible how the Curſe of God took hold of them ſudainly after they had defyed the living God in the form of a Man.*

21. *And now, laſt of all, you come like* Goliah *the Philiſtian, with a Commiſſion from a great bodileſs God, that can neither be found, neither in Heaven, nor in Earth, nor no place elſe, ſigned and ſealed, to defy the living God that made Man in his own Image and Likeneſs.*

22. *As, firſt, you have proudly challenged me and my ſix foote God, with our Commiſſions, to touch or hurt you. Secondly, You ſay you ſtand in a holy Defiance of all our Strength. And Thirdly, You ſay, Know, Oh.* Muggleton *with thy God art chained, and on you I trample, and to the bottomleſs Pit are you ſentanced, where the endleſs Worm ſhall knaw and torture your Soul to eternity.*

23. *For thoſe wicked, proud, preſumptious, blaſphemous Speeches, not only againſt me, but againſt the living God, as your two Brethren did before you: Therefore in obediance to my Commiſſion from the true God, I do pronounce* William Penn, *Quaker, curſed and damn'd, both Soul and Body, from the preſence of God, elect Men and Angels, to eternity.*

24. *I thought good to leave this upon Record, that the Age to come may be inſtructed, and take heed how they diſpiſe Prophets, and that God that ſent him.*

Written by Lodowick Muggleton, *one of the two laſt Prophets and Witneſſes of the Spirit, unto the high and mighty God, the Man Chriſt Jeſus in Glory,* March *the* 16th. 1668.

CHAP. VI.

Of the Prophets Travels into Cambridge, Leiceſter, Nottingham, *and* Darbyſhire, *to viſit Friends there.*

1. AFTER this it came to paſs, in the Year 1669. and in the year 1670. In theſe two years I had a great deal of trouble, both upon a Spiritual and a temporal Account, but in the beginning of the year 1669. in the Month of *April*, before my Troubles began, I had a deſire to travel into ſeveral Countries to viſit Friends there.

2. And there was one *James Whitehead* who lived in *Brantry* in *Eſſex*, a true Beleiver, and a Man of an Eſtate in this World; he was of the Independant People before he came to beleive in this Commiſſion of the Spirit, he had a deſire to viſit Friends of this Faith in other Countries, becauſe he had never ſeen them, ſo he was willing to bear me company.

3. I went this Jorny in ſecret, and let no Beleiver in *London* know of it, but my Wife only.

4. I appointed *James Whitehead* to meet me at *Ware*, and ſo he did, and we went from thence to *Cambridge*, and we ſtayed there three Days with Friends at *William Dickmſon's* Houſe, for I had many Friends in that Town and Country about, and they were very glad to ſee us, and intreated us kindly.

5. So we departed after three Days from thence to *Leiceſterſhire*, which was forty Miles from *Cambridge*, and in two days we came to ſome Friends in *Leiceſterſhire*, where were ſeveral Beleivers which I had never ſeen before.

6. And we lodged at one *John Holl's* Houſe, a Farmer, where was kind Entertainment, both for our ſelves and

Horſes; and the Mother of this *John Hall* was a true Beleiver and ſhe had three Sons that were true Beleivers of this Commiſſion of the Spirit; but they knew nothing of my Jorny beforehand.

7. But they intreated us exceeding kindly, and was exceedingly rejoyced to ſee us, becauſe they had never ſeen us before, though much deſired; and coming upon them unawares, they having no Inteligence, it did amuſe them the more.

8. Alſo there was one *John Sadington*, a true Beleiver, had a Siſter hard by there, named *Lidiah Brooks*, that did truly beleive, and ſhe rejoyced to ſee me, becauſe ſhe never ſaw me before, nor none of them there, tho they had heard of me, by the hearing of the Ear, the Towns name was *Arnsby* in *Leiceſterſhire*.

9. We ſtayed there but two Days and departed, and jorneyed towards *Notingham*, there we came unawares to Mr. *Sudbury*'s and his Wife, and *Mary Parker*, a Sheriff's Wife of that Town: There were but thoſe three Beleivers in that Town, and they kindly received us with much affection.

10. And *James Whitehead* departed from thence in two Days, and left me there, for to meet him at *Cheſterfield* in *Darbyſhire*, which was twenty Miles from *Notingham*, becauſe he was to go forty Miles further about other buſineſs, and was to call at *Cheſterfield* as he came back.

11. Likewiſe he was to ſee if he could enquire in his Jorny for one *Thomas Tomkinſon*, a true Beleiver, and a great Writer in the vindication of this Faith, he lived at *Sladehouſe* in *Staffordſhire*.

12. He did in his Jorny enquire for *Sladehouſe*, and the Name of our Friend, but could not hear, neither of the place, nor of the Man, nor could not hear that any knew *Sladehouſe*, or *Thomas Tomkinſon*, he not travelling within twelve Miles of the place.

13. So he miſſed of him, which was a greet Trouble to us all when he came back to *Cheſterfield*, and told it to us, we were much troubled.

14. For I did fully expect he had found him, becauſe he ſtayed two Days longer than was intended.

15. But it was an exceeding great Trouble to him that he ſhould miſs of the Sight of us, being ſo near; and many more in that Country had an earneſt Deſire to ſee me, for I had not then ever been in that Country.

16. And when it was too late, he did hear by one *Alexander Delamaine*, a true Friend at *London*, and a great writer in vindication of this Commiſſion of the Spirit, for as ſoon as ever he heard that I had ſtolen away out of *London* into the Country, and none in *London* knew of it; for it was above a Week afterwards before he heard I was gone, for he heard from ſome in the Country where we had been.

17. So he ſent *Thomas Tomkinſon* word by the Poſt, that I and my Friend were ſome where in thoſe parts of the Country: ſo *Tomkinſon* went immediately to *Bakewell*, a Market Town, where one of our Friends ſaw me at *Cheſterfield*, his Name was *William Newcome*, a Bookſeller, who lived at *Darby*, but was every *Saturday* at *Cheſterfield* Market, and at *Bakewell* Market on the *Monday*.

18. And he told our Friend *Tomkinſon*, that I and my Friend Mr. *Whitehead* departed from *Cheſterfield* that *Monday* morning, and that he ſaw us take leave of Mrs. *Carter* and her Daughter, as alſo *Elizabeth Smith*, and other Friends at *Cheſterfield*, for to go by *Notingham*, and from thence, on *Tueſday*, they ſaid they would go for *London*, the ſame way they came, and call of the ſame Friends.

19. And when our Friend *Tomkinſon* heard this, and that it was too late to meet with us, neither at *Cheſterfield* nor *Notingham* neither, he was exceedingly troubled, and lift up his Voice and wept, and could not tell who to be angry with, himſelf, or with us.

20. So that he could not be ſatisfied in his own Mind, 'till Patience had poſſeſt his Soul, until he heard from me the Cauſe of that Misfortune.

21. For I depended wholy that Mr. *Whitehead* would have found him out; but it was ſuch a croſs Rode that no Letter could

could be ſent unto him but from *London*, except it were on purpoſe, ſo that I made no queſtion but my Friend would have brought him along with him to *Cheſterfield*, for he enquired, but could not hear of the Place nor of the Man.

22. So all Intents were fruſtrated, which cauſed trouble of Mind to us all, for no People have greater Love to one another than thoſe of this Faith.

23. We were in this jorny, going and coming, and at Friends Houſes about five Weeks.

CHAP. VII.

The Prophet's Houſe ſearched for Books: The Sercher's Civility: The Prophet acknowledges their Kindneſs, and after ſent them a Gratuity. A ſecond ſearch for Books, where ſeveral were taken. Of a great Rebellion that hapened upon the Prophet's Abſence.

1. AFTER this, in the ſame year 1669. I wrote two Books, the one of them was an Anſwer to Eſq; *Penington*, a Quaker, who wrote a Book againſt me: And the other Book was the Interpretation of the Witch of *Endor*, and other Witches; and in the Winter I did endeavor to get them printed, and had agreed with two ſeveral Printers.

2. But it came to paſs that the Anſwer to *Penington* was taken in the Preſs, through ſome Neglect of the Printer, when half a Sheet had been printed; but the Searcher of the Preſs, he being a violent Man, he made a great adoe about it, and troubled the Printer, and put him to the Charge of Seven Pounds, and me Five Pounds, to pacify the matter; But the Interpretation of the Witch of *Endor* eſcaped in the other Printer's Hands, and is now in Print, and giveth great Satisfaction to many in that Point.

3. After this, it came to paſs, in the year 1670. before *Mid-*

Midſumer, there came Fourteen Men to ſearch my Houſe, for unlicenſed Books; theſe Men were informed by the Printer, but they would not connfeſs who ſent them: There was Three or Four of the King's Meſſengers, and the Warden of the Stationer's Company, and Printers and Bookſellers.

4. The Warden was very ſurly, when my Wife asked what he would have: He bid her open the Door, elſe he would break it open: She ſaid, She would not, unleſs he would tell his Buſineſs: So he made no more adoe, pulled the Hatch, and wrenched open the Spring-Lock, and came runing up Stairs ſo ſudainly that no Door in the Houſe could be locked.

5. And being ſo many of them, they ran into every Room in the Houſe, and they came into the uper Rooms where I was, and there they ſeized upon Ten Poundſworth of Books, and were binding them up to carry away.

6. I ſaid, *I hope you are civil Gentlemen, there is nothing in the Books that is againſt King or State, and ſome of them were printed before the King came into* England; *and if you will be pleaſed to ask what Mony you will for your Pains and Civility, I will give it you.*

7. Then ſaid one of them, *Do you think we will be bribed?* Then ſaid I, *Who is the chief among you, that I may appeal to him for Relief when you have taken them away.* Said they, *here is Mr.* White, *the Warden of the* Stationers Company, *he hath the Warrant, and is chief, and he liveth in St.* John's *on* Clark-inwell-Green: Then ſaid I, *take them away*, and I helped them to Strings to ty them faſt.

8. And when they ſaw this, that I was ſo fair, and gave them goodly Words, not in the leaſt charging them with Folly or Unrighteouſneſs, they went from me into another Room, and whiſpered among themſelves, and ſaid one to another, *Theſe Books are moſt of them againſt the Quakers, and ſome Printed long ago, we had beſt only take one a piece ſingle, and one bound altogether, and leave the reſt till we have read them over, to ſee what is in them*: So they agreed thus among themſelves.

9 Then

9. Then Mr. *White*, the Warden came to me, and ſaid, *Mr.* Muggleton, *you ſhall ſee that we will be civil; we will only take one of theſe bound altogether, and of each ſingle; and let the reſt be forthcoming when we ſhall call for them.*

10. I thanked him for his Civility: So they departed away at that time, only one of them, took one of the Books bound altogether under his Coate, more than was agreed by themſelves, and it was well I eſcaped ſo: And about Four or Five Days after I ſent a Letter to Mr. *White* the Warden, praiſing him, and the Gentlemen with him, for their Kindneſs and Civility; and withal I ſent him Two Guinea Pieces of Gold by my Wife, to drink with the Gentlemen; and prayed him to accept of them, and if I were a Man of Ability I would have given a great deal more.

11. For civil Kindneſs ought to be reſpected, for I know you had Power to have taken them away; and that if you would be pleaſed to ſend but one of thoſe Books bound, again by my Wife, that I might know by that you have accepted of that ſmall Token of my Love for your civil Uſage.

12. The Letter was more large, but Mr. *White* read the Letter twice, and ſaid to my Wife. *Indeed one of the Men did take a Book under his Coat*, but ſaid, *he ſhall reſtore it again, for it is your Husband's; and as for the Two Guinea's*, ſaid he, *let them alone 'till you hear further from me, for it doth not ly altogether in my Power to accept of them*; So he would not receive the Two Guineas.

13. So my Wife brought them again, and I waited, expecting to hear from him, but did not; for I perceived he had turned the Power over to the King's Meſſengers, as I found afterwards; for I heard, by one that belongs to the Law, that ſaw my Name in a Warrant in the Office, to take my Perſon, and to bring me before the Councel of State, ſo he gave me Intilligence of it.

14. So I went from my own Houſe, and lodged at a Friends Houſe in *Waping* Three Quakers of a Year, and a Week after I was gon came the King's Meſſenger with his Warrant, but I being not at home, he loſt his Labor: He came

came Three times, and ſaw he could do no good, he gave over coming for a long time.

15. After this, in the ſame year; (no ſooner out of one Trouble, but into another) about the Month of *October*, a little before the Parliament ſate, there came Eight or Tenn Men of the Stationers, and other Officers to my Houſe, to ſearch for Books.

16. But it hapened that my Wife was newly gon out, elſe they would have taken away many Books, to a conſiderable Value; but ſhe being not at home, went away very angry, ſaying they would take ſome other Courſe; but after this I took and got all the Books out of my Houſe: By this means I prevented them from taking away any more for many years.

17. Theſe Troubles, and many more, I went through in they ear 1670. and in the year of my Life 60. And in the *19th.* year of my Commiſſion.

18. And while I was in theſe Troubles, and abſent from my own Houſe, even as a Priſoner, for Three Quarters of a year, there did ariſe a great Rebellion and Conſpiracy amongſt the Beleivers, of me, which was like the Conſpiracy and Rebellion of *Corah*, *Dathan*, and *Abiram*, againſt *Moſes* and *Aaron*.

19. The Heads of this Rebellion were theſe, *William Medgate*, the elder, Scrivner; *Thomas Burton*, a Flax Man Mr. *Witall*, Brewer; *Walter Bohanan*, Scotchman.

20. Theſe drew a many Beleivers to ſide with them for a Seaſon: Some of theſe Rebels, Two of them I did excommunicate, and the other Two I gave Sentance of Damnation to eternity.

21. And gave Charge to all thoſe that ſided with them in their Conſpiracy, not to Trade, nor Eate, nor Drink with thoſe Men any more, upon the pain of being Excommunicated out of my Preſonce; which the People did obey, and were ſetled in Peace again.

22. Likewiſe one of theſe Conſpiritors, namely *Thomas Burton*, came and humbled himſelf, and acknowledged his Fault,

Fault, and I forgave him, and received him into my Favour again.

23. There is the whole Relation left upon Record in Writing, in a Volume by it ſelf: Which is as followeth.

24. William Medgate, *in his Rebellion, ſent unto me Nine Aſſertions, as he calls them, being contrary to all Truth, as he ſaith, and againſt all ſober Reaſon, being* verbatim, *as follows.*

1. That God taketh no Notice of his Saints, nor doth not mind them at all.

2. That you are not to mind God at all, but by the Prophet only.

3. You muſt pin your Faith upon the Prophet's Sleeve, or elſe you can have no true Peace.

4. Altho the Saints give Sentance againſt Blaſphemy, if the Party comes to the Prophet he can take it off.

5. Altho a Man have a corrupt Nature, and defraud and deceive all Men, yet if the Prophets Love be in him, he will uphold him.

6. Tho falſe Worſhip be an Idol, yet with the Prophet's Leave he may go to that Worſhip blameleſs.

7. To whom the Prophet gives the Bleſſing it ſhall ſupport him, altho his Life and Converſation be wicked.

8. If the Prophet ſhould diſown the Commiſſion of the Spirit, all thoſe that beleives it ſhould be damn'd.

9. And laſtly, That after the Bleſſing is given to any by the Prophet, yet though they walk contrary to the Commiſſion, yet they ſhall be damn'd but to the Graves Mouth.

William Medgate.

CHAP. VIII.

The Three first Assertions Answered.

1. NOW these Assertions seemed very strange to many of the Beleivers, as they were laid down together, but being interpreted apart, they became easy to the understanding of all, as may appear: As First, of God's taking no Notice of his Saints.

2. For if God did take Notice of all Actions, there would be a present effect of Blessing and Cursing, as in times past; neither can either Saint or Devil prove he doth take any Notice of him at all, but as he doth vainly imagin, because his Thoughts doth sometimes accuse him, when he doth evil, and excuse him when he doth well.

3. But this far I do acknowledge, that God doth take notice and minde particular Saints here on Earth; that is, when God hath any Work to do for a particular Saint, or any particular Devil, then God taketh particular notice of Saint or Devil, if it be one or more, according to the pleasure of his Will.

4. But no Man now upon Earth, can truly say that God hath minded, or taken notice of him, but my self only: Also I do acknowledge that God doth take notice and minde every particular Saint, and every particular Devil, in the Original, as will appear thus.

5. God hath written the Law in every Man's Heart, both Saint and Devil, and this Law is God's Watchman, and stands in God's Place and Stead, both to acquit and condemn the Conscience of every Man; and where this Law doth acquit

quit, God doth acquit, and where this Law doth condemn, God condemns, yet God's Perſon minds it not, but leaveth the whole Power to the Law, to juſtify or condemn; only God's Power is to be ſeen, and to be taken notice of, when he ſhall raiſe the Man again, and that Law in his Heart ſhall quicken again by Gods Power, and ſhall ſtand as God, to judge, to juſtify, or condemn the Conſcience of every Man.

6. So that if a Man have not true Faith in his Heart to juſtify his Perſon in the ſight of God, while on Earth, to free him from that Law of Sin and Death writen in his Heart, then in the Reſurrection that Law writen in his Heart ſhall quicken again, and ſhall ſtand as God and Judge, to condemn him to eternity.

7. Therefore I may ſay unto you Rebels, as God did unto *Cain, If thou doſt well, ſhalt not thou be rewarded, and if thou doſt Evil Sin lyeth at the Door of thy Conſcience*; for the Law ſaid in his Heart, *Thou ſhalt not kill:* And ſhall not your Act of Rebellion ly at the Door of your Conſciences, as ſure as *Cain's* Murther lay at the Door of his Conſcience.

8. Therefore it was that *Paul* did thank God, that he was delivered from the Law of Sin and Death, and ſo doth every Man that is delivered from that Law writen in his Heart: And *John* ſaith, *If thy Heart condemn thee not, then haſt thou Confidence to the Throne of Grace, but if thy Heart condemn thee, God is greater than thy Heart, and knoweth all things*: That is, if the Law writen in a Man's Heart do condemn a Man worthy of eternal Damnation, God is greater than this Law, and knoweth how to raiſe you again, and to condemn you to eternal Torments.

9. Thus in the Original, God taketh notice, and mindeth Saints and Devils here on Earth, by the Law writen in their Hearts; and if the Saints grow in Faith, Love and Knowledge of the true God, then is Conſcience juſtified in the Sight of God, becauſe the Prophet and Meſſenger of God juſtifies the Saints Faith to be true Faith.

10. But if the Prophet doth not juſtify a Man's Faith to

be a true Faith, nor him to be a true Saint, neither will God do it, and that Man's Heart will condemn him also.

11. For it is a true Prophet, or true Minister that maketh a Saint, one or more, for a Saint cannot maketh a true Prophet, nor true Minister, but a Prophet may make a wicked Sinnor a glorious Saint, as I have done several: As Christ, he could make simple ignorant Men Apostles, but Apostles could not make him their Christ, so that no Prophet no Saint.

12. They may be elected Vessels, but not Saints, for no Man can probably be said to be a Saint, except they come actually to beleive in a true Prophet, true Apostle, or true Minister of Christ.

13. And further, I say, whoever doth not stand in Awe, and Fear to offend that Law of Conscience, as if God himself did stand by and take notice of all his Actions, so he doth well, because God's Eye is over him, else not: I say all such a Man's Doings is but Eye Service, and respected of God no more than the cuting of a Doggs Neck, and that Man is in the depth of Darkness; but such a Man, if he doth Evil, then he desires God to take no notice of that, but to blot it out of his Remembrance; as if God were beholding to Man to do well, when as there is a Blessing in Well doing, and a Curse in Evil doing.

14. For this I say, if there were no God to reward the Good, nor punish the Evil, yet could I do no otherways than I do; for I do well, not because I expect any Reward from God, and I refrain from Evil, not for fear God should see me, or seeing me, will punish me, or that his Person doth take notice or mind me in it at all; but I do well, and refrain from Evil, to please the Law writen in my Heart, so that I might not be accused in my own Conscience, by that Law writen in my Heart, as God hath placed for a Watchman, to tell me when I do well, and when I do ill.

15. So I being justified by Faith in my own Conscience, and being not condemned by the Law writen in my Heart, I have Confidence to the Throne of Grace. Neither do I refrain

frain from Evil, for fear God ſeeing me, and ſo to puniſh me; but I refrain from Evil, becauſe the Law in my Heart ſeeth all my doings, and that Watchman God hath ſet there to watch me will tell God of all my Doings, and that Law will be the only Accuſer of Conſcience.

16. So that God needs not to trouble himſelf to watch over every Man and Woman's Actions himſelf, but hath placed his Law, a Watchman in every Heart, as above ſaid.

17. Thus in the Original, God taketh Notice by his Law: Not that I do own the Law writen in Man's Heart to be the very God, as the Quakers do, but God is a diſtinct Perſon of himſelf, and diſtinct from this Law: And no other ways doth God mind or take notice, now at this time, but by this Law.

18. And to that Second Aſſertion, how the Saints are not to mind God at all, it is plain, and is Truth alſo, as by Scripture appears, how that he that receiveth a Prophet in God's Name, receiveth him that ſent him: And ſeeing God doth not come to treat with Men himſelf, he ſends his Prophet or Embaſſador in his ſtead, and he is impowred by him to make Peace between God and Man, upon ſuch Articles as the Prophet and the People can agree on: And thus.

19. Whoever beleives the Prophet's Report ſhall be ſaved, and he that doth not beleive his Prophet's Report ſhall be damned. Therefore it is ſaid by *Eſau*, who hath beleived our Report, and to whom is the Arm of the Lord revealed. So that God hath placed the whole Power in the Prophet, to determin upon Life and Salvation, as if God was preſent himſelf, and if the People do not agree with the Prophet while he is in the way, how ſhall a Man make his Peace with God.

20. For God will ſay to ſuch that ſhall think to come to him, and diſpiſe the Prophet; If you would not receive the Prophet whom I ſent, you will not receive me, if I ſhould come my ſelf.

21. So that God doth not expect that you ſhould come unto him, but unto the Prophet only; neither doth he own your coming unto him; for he will ſay, you ſhould have minded my Prophet, and have beleived him, and have made your Peace with him, and then I would have accepted of you; for it will be ſaid to you as it was unto *Dives*, *They have* Moſes *and the Prophets*, &c.

22. So it will be ſaid to you, if you believe not my laſt Prophet whom I ſent; he hath ſpoken unto you, and hath declared Life and Salvation unto you, and if you will not believe him on Earth, you will not believe if God himſelf ſhould come from Heaven and ſpeak unto you.

23. So that there is a neceſſity that Men ſhould believe the Prophet only: Theſe Things are common Practices with the Kings of the Earth: Would a King be well pleaſed with that Man that rejects his Embaſſador? For doth not an Embaſſador ſtand in the King's place, and what he doth the King doth, *&c.*

24. Why ſhould you that are Men think it ſtrange to mind the Prophet only: Were not all thoſe People bleſſed that minded the Prophets only, as *Moſes* and *Aaron*, *Elijah* and *Eliſha*, and thoſe that did not mind the Prophets only, were they not curſed.

25. So likewiſe whoever mindeth the Prophet now alive only, ſhall have true Peace with God; and whoever doth not, ſhall never have true Peace with God, nor perfect Peace in his own Soul; for this is God's way, and that Honour he hath put upon Prophets for all their Sufferings, therefore it is ſaid, *How beautiful are the Feet of ſuch as bring glad Tideings of Peace and Salvation? And whoever receiveth a Prophet ſhall receive a Prophet's Reward?* Which Reward is no leſs than the Bleſſing of everlaſting Life; and if ſo, ſure ſuch a Prophet ought to be Received while on Earth, to be minded only, ſeeing that he that receives him receives God; and in this Sence People ought to mind the Prophet only, and no other ways.

26. And as to the Third Aſſertion, my Anſwer is this, *I*

ſay

ſay it is impoſſible for any Man or Woman to have true Peace, except they do pin their Faith upon the Prophet's Sleeve. Why? why becauſe the Prophet repreſents the place of God, nay God himſelf; and he that doth believe a Prophet's Report, he believeth in God; for ſuch a one reſteth his Soul only upon the Prophet's Words: Now if a Prophets Word's be Truth, then a Man that believes reſts his Soul upon the Truth; and this is ſeting the Seal that he is true.

27. And ſo it may be ſaid, a Man pins his Faith upon the Prophet's Sleeve, that if he be true my Faith is true, if he be falſe, my Faith is falſe alſo; and if he be a falſe Prophet, then he ſhall be damn'd, and he that believes him will be damn'd alſo.

28. For if a Man be ſaved by pining his Faith upon a true Prophet's Sleeve, ſo by pining his Faith upon a falſe Prophet a Man is damn'd; this muſt and is ventured by ſome: For this I ſay, there is no Man upon Earth, that profeſſes the Chriſtian Religion, but he hath either a true Faith, or a falſe Faith, and he pins his Faith upon either a true Miniſter, or a falſe Miniſter's Sleeve; and he loveth one Teacher better than another, and here he pins his Faith, and hath Peace ſo long as his Faith holds there.

29. But when his Faith faileth, the Pin looſeneth and falleth quite out, ſo their Faith and that Preacher is parted, and that Peace he had in that Faith is loſt, and another Faith ſought after; for no Man in the World can live but by a true Faith, or a falſe Faith, ſo that all Men in the World doth or muſt pin their Faith upon ſome Mans Sleeve or other, or elſe there can be no Peace at all.

30. But when their Faith faileth, the Peace they had in that Faith is loſt, and another Faith ſought after, which Faith pitches upon the dead Letter of the Scriptures, which yields no Peace at all without an Interpretor.

31. Thus all Men in the World muſt and do pin their Faith upon ſome Man's Sleeve or other, elſe there can be no Peace at all to the Mind of Man; and in this ſence the Saints muſt pin their Faith upon the Prophets Sleeve, elſe they can have no true Peace at all.

CHAP.

CHAP. IX.

The Fourth, Fifth and Sixth Aſſertions anſwered.

1. TO this Fourth Aſſertion, I ſay, Who made any of you Saints, but the Prophet only? For as I ſaid before, no Prophet, no Saint; for though Men and Women be elected in the Seed, in God's electing Power, and may be ſaved by Election, yet they cannot properly be called Saints, as aforeſaid, becauſe he muſt firſt come actually to believe in a true Prophet, or true Miniſter of Chriſt; for a Saint cannot make a Prophet, but a Prophet can make a wicked Man a Saint, as I have done ſeveral.

2. Furthermore, who gave any Saint, in theſe our Days, power to give Sentance upon any Man for Blaſphemy, was it not the Prophet now alive.

3. God gave the Saints no ſuch Power, neither did *John Reeve* give any ſuch Power to any Saint all his Days of his Life, neither did any Saint give Sentance upon any all his Days.

4. Now ſeeing the Saints receive their Power to give Sentance for Blaſphemy, from the Prophet now alive, and not from God; ſure then there is a Power in that Prophet to take off that Sentance that any Saint ſhall give, in caſe the Party ſo ſentanced comes unto the Prophet, and the Prophet deſerns him capable of true Sorrow for his raſh Speeches, the Prophet can take off that Sentance that any Saint hath given, and ſhall have perphect peace of Mind, as if no Sentance at all had been paſſed upon him.

5. There hath been an Example of this both in *John Reeve*'s time, and ſince; for it came to paſs that *John Reeve* had paſſed the Sentance upon a Man for writing blaſphemous Words upon the Marjant of the Commiſſion Book, and when the Man read the Sentance he was exceedingly troubled

troubled all that Night, ſo that no Reſt could be found: So that he came in the Morning, with the Sentance in his Hand, and beſought us with Tears, upon his Knees, to take this Writing again, for, ſaid he, *I have done fooliſhly, and ſpoken raſhly before he had conſidered*; with ſeveral other Words of Repentance.

6. So *John Reeve*, ſeeing his Sorrow for this Sin, he took the Writing from the Man again; and the Man was ſetled in Peace of Mind, as at firſt.

7. Now if the Prophet *Reeve* had Power to take off his own Sentance for Blaſphemy, then much more can he take off the Sentance that any Saint ſhall give againſt Blaſphemy.

8. Another Example ſince it, was ſo; That *Claxton* gave Sentance of Damnation upon Mrs. *Maſſon*; and he was, at that time, as knowing a Saint counted by the Beleivers, as ever any of you were; yet when her Husband cauſed her to apply her ſelf unto the Prophet: I underſtanding the Cauſe, I took off that Sentance he had given her; and not only ſo, but for that and other Things, I took away his Power alſo, ſo that no Sentance of his afterwards ſhould be of any Value to any Man.

9. So that Prophets have a prerogative Power, as God, above the Power of Saints; becauſe the Power of a Saint is at the ſecond hand, ſubordinate to the Power of a Prophet; and therefore a Prophet hath power to take off that Sentance, where and on whom he pleaſeth, *&c.*

10. And as to the Anſwer of the Fifth Aſſertion, this I ſay, Who ſhould uphold a corrupt natured Man but a Prophet, in caſe a corrupt natured Man do beleive the Prophet, then the Prophet's Faith ſhall uphold him from the Senſure and Judgments of thoſe that looks upon their own Natures to be more pure and uncorrupt, as to his Happineſs in the Life to come, the Prophets Love being in him, he will uphold him.

11. And whereas you ſay, *defraud and deceive all Men*, to this I ſay, I do not uphold no Man to defraud nor deceive any Man; it was always contrary to my Nature, to uphold

any ſuch Practice in any Saint or Devil, becauſe I never did practice any ſuch Things my ſelf; not in the Days of my Ignorance.

12. But in caſe ſome Mens Natures are ſo corrupt, as to practice ſuch Things, and yet are true Believers, what ſhall the Prophet do with ſuch Men, ſhall he caſt them out of the Kingdom of Heaven for ever, becauſe his Nature is corrupt, ſurely no?

For this was not the Practice of Chriſt when on Earth: But this I do allow and tollerate every Saint, that if they cannot freely forgive the Defraud and Deceivings of ſuch natured Men, they may take the Law of them: The Law is open to Right him ſelf that is deceived, or elſe let them truſt ſuch Men no more.

13. But this I ſay, I think you Fault Finders are the leaſt defrauded, or deceived by thoſe corrupt natured Men of any: Prophets cannot give Men honeſt Hearts, that are not honeſt by nature; and if they be honeſt by nature, Prophets cannot give them Mony to uphold their Honeſty.

14. Neither can a Prophet change corrupt Natures, for if the Prophet could I would have changed yours, and have made you more Merciful to forgive the Treſpaſs of your Brother of your own Faith, and not to rake up the Sins of others, and lay them as a Charge againſt the Prophet, as if he were the cauſe of their Defraud and Deceit, becauſe I uphold them in Peace of Mind, concerning the Life to come, my Faith being in him it ſhall uphold him, ſo that the fear of eternal Death ſhall not ſurprize him.

15. Alſo, if I could have changed your corrupt Nature, I would never have ſuffered it to have broken forth into Rebellon, as it hath done, but would have upheld you in Peace of Mind, and Hope of eternal Life, notwithſtanding your Nature is corrupt enough; yet while my Love was in you I did uphold you in peace of Mind, but now my Love is taken from you, through your Rebellion, your Peace, Hope, and Aſſurance, will weather and dye in you: And in this Sence will he uphold corrupt natured Men if his Love be in him.

16. The

16. The Sixth Assertion answered, which saith, *Tho' false Worship be an Idol, yet with the Prophets Leave he may go to that Worship blameless*: As to this, I never did forbid any Believer of this Commission of the Spirit from going to Church, neither did *John Reeve* in his time, they all went to Church, or to Meetings; *John Reeve*, nor I never laid any Injunction upon any Believer, not to go to Church.

17. But since I wrote the Book of the whole Revelation, I had occasion to write concerning Worship, and the Believers reading of it, their Eyes were opened to see it was Idolatry to worship as the Nation doth, so that many of them refrained from it, and they found much Peace in it; but some could not refrain, because of Persecution; but those that did refrain had much Peace in themselves, and were better beloved with me, than the other which did go to Church: So that they that did go to Worship, they had Shame and Trouble, and Doubting in themselves; and I let them bear their own Sin, and never reproved them for it.

18. And because I did not advise, nor command them to the contrary, they were the more incouraged; but had not that Peace in themselves as those had that did refrain, not because of my Dislike, but because of their own Peace of Conscience: But having no Command from us to the contrary, some few took leave, that were in high Places, which could no ways uphold their Honour and Livelyhood, except they went somtimes to Church.

19. Now those not being forbid by the Prophet, they were not disobedient to the Prophet, nor to God, but to their own Souls, they brought Guilt upon their Conscience and Fear upon their Mind; yet by the Prophets winking at them as God did in the Days of old at there Ignorance, and not accuseing them of Evil, but continueing his Law in them; the Prophet Remembring their former Faith and Love to *John Reeve*: They are blameless as to the fear of Eternal Damnation, and why, because the Prophet did never forbid them, nor never did Condemn them for any thing they had done in that Nature.

20. And in this Sence they are blameleſs of the Prophet and blameleſs of God, for a Prophets Power is unlimited as God's Power is: None is to call a Prophet to an Account but God only, for if the Prophet will Wink at the faileings of ſome upon conſideration of the Snares great Men are in, and of other good they do, and the Prophet will not Wink at others that are not under ſuch Snars of this World, nor can do no Good to others of their own Faith, who ſhall a-gainſay it, none but Rebels.

21. They will undertake to be more Righteous then the Prophet, they would make all the Lords People Holy, if they where in the Prophets place, by Reproving and Exhorting and Judging the People, ſome for going to worſhip an Idol, and others for defraud and deceit, but if we were in his place, we would give Righteous Judgment upon all accord-ing to demerit, without reſpect of perſons, this is *Corath*, *Da-than*, and *Abiram* like, the practies of Rebels.

22. And in this Sence thoſe that go to worſhip an Idol may be ſaid to be blameleſs of the Prophet, and no other ways.

CHAP. X.

The Seventh, Eighth, and Ninth Aſſertions Anſwered.

1. HOW ſhould Men that do Evil after the Bleſſing is given be ſupported, if the Prophet ſhould not ſup-port him, ſuppoſe ſome that are under the Bleſſing may bor-row Mony of his Brethren of the ſame Faith, and never pay them again, others perhaps are paſſionate, haſty natured, which wounds their own Souls, others may ſometimes be drunk, others of a haſty wraſhful Nature as you are.

2 Thoſe

2. Thoſe things are all Evil, the one as well as the other, and perhaps ſome of this Faith to whom the Prophet hath given the bleſſing are guilty of thoſe things; now to whom ſhall they apply them ſelves too, to be ſupported; in the trouble of his Mind he hath borrowed Mony, but cannot pay it again, ſo his Credit is loſt, he can borrow no more there, neither will he forgive him freely, but looks upon him, though he be of his own Faith, but a paltry deceitful Man, and will have no more Dealing with him: This is Puniſhment enough where an honeſt Heart is.

3. And where ſhall ſuch a Man be ſupported but by the Prophet, for his Brethren will not ſupport him, and the World Condemns him for a baſe Cheat, and his own Conſcience Condemns him and makes him aſhamed and where ſhall he go; he cannot go to God for Relief, but to a Man like him ſelf, a Prophet.

4. And to this Prophet he can appeal unto, and be ſupported under his Bleſſing he once gave him, for a Prophets Word is as the Word of God him ſelf, in caſe the Mans Faith be in it: For who hath need of Support but ſuch, for legal Righteous Men need no Support, neither of God nor of the Prophet; for it hath a Bleſſing in it ſelf, in the very deed doing.

5. Therefore it is ſaid that Chriſt did Juſtify the Ungodly but not the legal Righteous Man, but rather Condemn him, as the Proud *Phariſe*, who boſted of his Righteouſneſs, *and did thank God that he was not like the* Publican *who deceiv'd all Men he delt with.*

6. And in this Sence it may be ſaid, that the Prophet doth uphold a Man, though his Life and Converſation be counted Wicked by Rebels, yet his Faith being ſtedfaſt ſhall be upholden by the Prophet.

7. As to the Eighth Aſſertion, my Anſwer is; ſuppoſe Chriſt when he was taken and carried before *Pilate*, and when he was examined by him whether he was the Chriſt, the King of the *Jews*, if Chriſt for fear of Death ſhould have denyed, and ſaid, *No, I am not the Son of God*, &c. If

this

this should have been said by Christ, then he would have prov'd a False Christ, and his Faith, a False Faith.

8. And so, those that Believed him, their Faith would be False and vain, and the assurance of Eternal Life in them would have perished, for a False Christ will be Damn'd, then all that Believe in that False Christ will be Damn'd also.

9. For it is by Faith that Men are saved; now if a Man's Faith be pitched upon the true Christ, and hold out to the end, he shall be saved, because the Christ he Believed in shall be saved.

10. But if a Man have Faith in the true Christ for a while, and afterwards his Faith whither and grow coul'd, and not hold out, this Man may perish to Eternity, yet the Christ saved.

11. Furthermore if the Prophet now alive should disown the Commission of the Spirit; that is, if he should deny and disown that God spoke to *John Reeve*, and that God did not Chuse us two Joyntly to be his Two last Prophets that God will ever send to the end of the World, now if it where possible the Prophet should disown this, but it is not possible, which way then can those that have believed in us possibly be saved, but must be Damn'd.

12. For a False Prophet will be Damn'd: And again, if a true Faith Justify a Man, being pitched upon a true Prophet, then a False Faith pitched upon a False Prophet, it whithers and dies, and Condemns the Heart of Man.

13. If it should be objected, that we believe *John Reeve*, that God spake to him, and we believe his Writings, and that he Dyed in that Faith: But if the Prophet now alive should disown *John Reeve*, that God spake to him, *&c.* yet we shall be sav'd, by believing in *John Reeve's* Writings now he is Dead.

14. This is just like the Faith of all the World that believeth the Prophets and Apostels that are Dead, many hundred Years before they where Born, but would not have believed them when they where alive: No more then their

Fathers

Fathers did: For it is the Nature of Reaſon to believe dead Prophets rather then living Prophets, and it is the Nature of Faith to believe live Prophets rather then dead Prophets, for a living Faith believeth a living Man, but a dead Faith believeth a dead Man, and thus the Seed of reaſon dealeth by me.

15. But to this I ſay, this Faith will not ſave you, nor do you little good in the Day of Trouble, why, becauſe God did not chuſe *John Reeve* Singuler, but God choſe us two Joyntly, ſo that there could be no ſeperation but by Death, and ſeeing God hath Honoured me to be the longer Liver, he hath given me a double Power, as he did to the Prophet *Eliſha* when *Ely's* Mantle fell upon him.

16. So that God hath ſeated and eſtabliſhed the Commiſſion wholy upon me, ſo that the Prophet now alive doth ſtand in God's place, and doth Repreſent his Perſon to make Peace with Men, neither can any Man have true Peace in his Soul but by caſting himſelf by Faith wholy upon the Prophet that is now alive.

17. Now if it where poſſible for this live Prophet to diſown the Commiſſion of the Spirit, (but it is not poſſible) then ſhould he be found a falſe Prophet and will be Damned, then all that believes him will be Damned, alſo this muſt be ventured by all Men and Women that are ſaved by Faith in a Commiſſion.

18. But as Chriſt ſpake many hard Words which made many forſake him: So likewiſe the Prophet hath ſpoken many hard Words as thoſe Aſſertions where by ſome that where his Diſciples were offended at him, and forſooke the Prophet and followed him no more; this hath been the practice of ſome in all Commiſſions.

19. But Woe will be to all that ſet the Hand of Faith to the Plow of Obedience to the Prophet and look back as *Lots* Wife did, or draw back unto perdition, whoſe Faith doth not hold out to the end that they might be ſaid.

20. And in this Sence, if the Prophet ſhould diſown the Commiſſion of the Spirit, all thoſe that believed him would be Damned.

21. As

21. As to the Ninth Assertion, in answer thereunto, behold the Power of a Prophets blessing, that though a Man walke contrary to the Commission his Faith is in: Yet the Condemnation of his Conscience, it shall not Reach unto Eternity, but unto the Graves Mouth; why becauſe the Rememberance of the Prophets blessing is in him and doth uphold him, elſe his Sin might make him deſpair of Eternal happineſs, and fear Eternal Torments.

22. Alſo the Prophet cannot call back his blessing again though the Man doth walk contrary to the Commiſſion, whereby his own Conſcience is Wounded and the Prophet Diſhonoured: Yet the Man keeping to the Prophets blessing, not Rebeling againſt him, the Prophets Faith and Love abideing in him will uphold him ſo that the fear of Eternal Death ſhall not ſurpriſe him.

23 So that all his Condemnation that he hath in his Conſcience, and diſgrace he hath received in this World, it ſhall end in Death, and ſhall never be remembered in the Reſurrection; all his miſdeeds ſhall be buried in the Grave and never riſe again and that Faith he had in the Prophets bleſſing, and the Prophets bleſſing ſhall be raiſed again to the Glorious Eſtate of Saints and Angels.

24. And there ſhall be no Remembrance in the Reſurrection of any Failings on this ſide of Death, but the Faith he had in the Prophet's Bleſſing only, ſhall uphold him, and free him from eternal Torments; and this is more than any legal righteous Man can attain unto, though his Nature be ever ſo pure.

25. So that a Prophet's Bleſſing is of no ſmall weight, nor of any ſmall concernment, but as the Bleſſing of Almighty God; for whoever receiveth a Prophet that is true, receiveth God, and what is the Bleſſing of a Prophet but everlaſting Life.

26. And ſhall not this ſupport and uphold a Man above all the Frailties of Nature.

27. And in this Sence, he that keeps the Prophet's Bleſſing, tho he be ſubject to many Frailties of Nature, which is contrary to the Commiſſion, yet his Condemnation of Concience ſhall extend no further than the Graves Mouth.

28. Thus I have given Anſwer to all thoſe Nine Affertions which *William Medgate* hath drawn up as a Charge againſt me ſaying they are contrary to all Truth and againſt all Sober Reaſon.

The End of the Forth Part.

The Fifth Part.

CHAP. I.

Of one Sr. John James's Oppression of Widow Brunt, and of her Death: The Prophet left her Executor, and how he would not sell his Birthright, but Arrested Sr. John James's Tenants: Of his great Troubles and Tryals.

1. AFter this it came to pass, that in the Year 1675, and 1676, that great Troubles did persue me, both upon a Natural and a Spiritual Account, through the Envy of wicked Men, as will appear by what doth follow.

2. There was a certain rich Man, being covetous and cruel, he was a Knight, his Name was called Sr. *John James*; he through his cruelty and covetuosness did take away a matter of 30 Foot long, and 4 Foot broad, and a brick Wall that closed in this parcel of Ground, and a Pump that stood in this Ground, to considerable Vallue; the Womans Name was *Deborah Brunt*, and this he lett to another Tenant of his, to make his Yarde wider.

3. Allso, this Knight did lett another part of his Yarde to a Timber-Merchant, and this Tenant of his did stop up the Light of the poor Widow's House with his Timber, insomuch that it was a great Hindrance and Loss to the Widow, in that no Tenant would live in it: This rich Man did, and she could no way deliver herself, but her Right was clearly taken from her for ever, for this rich Man had stated it upon his Two Tenants, and they enjoyed it for a Season.

4. It came to pass, in a while after, this Widow *Brunt* dyed, and I was her Executor; and I performed her Will in every particular, according to the Laws of *England*; and I knowing this rich Man had taken away these Things be-

fore mentioned, from the poor Widow, that was her Right; which Widow I had been as a Father unto several Years before, and did more for her than her Husband could do for her, had he lived.

5. So that, I thought in myself; I would not, like prophain *Esau*, to sell my Birthright for a Mess of Pottage, but would gain that the poor Widow had lost wrongfully; whereupon, I did, according to Law, arest these two Tenants for Trespass and Damage.

6. The Men I went to Law withal were Three, one was *Denis Sweaye*, a notable wicked Devil, the others were *Charles Mall*, and *William Picke*; they were Three inveterate Devils, being incouraged by this rich Man: Yet notwithstanding I proceeded on in the Law, and when they saw they were in danger to be overthrown, they used all ways possible to defer the Cause.

7. And when they Saw that would not do, but that I would bring it to Tryal, They consulted together, and Summon'd me into the *Spiritual Court*; thinking to have me Excomunicated, that I might not have the benefit of the Law against them; But I spent Money in that Court, and kept off their Excomunication, and proceeded in the Common Law towards a Tryal.

8. And when they Saw that would not do, then they Conspired, and Consulted with the *Wardens* of the Company of *Stationers*, to Search my House for Unlicenced Books; upon which the *Wardens*, brought many *Booksellers* and *Printers*, and Three of the *Kings Messingers* with them; and because my Wife denied to let them come up Stairs, they Immediately with a Weapon, they had, broke open Four Doors that were Lock'd and Boulted, Contrary to the Laws of *England*, and they took away Four Hundred Books great and small from me, of a considerable Value.

9. After they had done this, they Consulted with the Bishop of *London*, to put me into the *Spiritual-Court*, and Sue me there for *Blasphemy*, and get me Excomunicated, that I might not have the *Benefit* of the Law againſt them, neither

ther for breaking open my Houſe, and Stealing away my Goods.

10. And for that purpoſe, they got the Lord Chief Juſtice *Rainsfords* Warrant for to take me; he was a deadly Enemy to me, as will appear in that he would have taken away my Life, if he could, but I defended the *Spiritual-Court* from being Excomunicated, and from his Warrant being Executed, or Served upon me, until theſe two Tryals in the Common Law, againſt theſe two Tenants of the rich Man were ended.

11. I was forced to be abſent from my own Houſe, for above a Quarter of a Year: I was Entertained by that ever honoured, and true Believer, that young Widdow, *Ann Hall*, I was Entertained by her as an *Angel of God*, when other Believers durſt not; I was kept at her Houſe in Obſcurity from Friends, and Enemyes, not knowing where I was, yet I Employed my Lawyers to manage my Buſineſs in both Courts, and in my abſence they overthrew my Adverſaries, in the two Cauſes aforementioned, in the Common Law, and I received again, that which the rich Man had taken away, with ſome of my Charges again.

12. But the *Wardens* of the *Stationers* Company, becauſe they could not catch me, though they hunted after me as Blood-Hounds, but could not find me out to Serve their Warrant upon me; then they preſſed hard in the *Spiritual-Court* to get me Excomunicated, they fearing I might Overthrow them in the common Law, for breaking open my Houſe, and taking my Goods, for they had committed an abſolute Burglary and Fellony, by the Laws of *England*.

13. But I being preſſed ſo hard upon in the *Spiritual-Court*, that it came to this Reſultation in the Court, that if I did not Perſonally appear the next Court Day, then I ſhould be Excomunicated, and being adviſed by him that managed my Buſineſs in that Court, to appear, he ſaying he thought there would be no Danger.

14. Now by his words I was perſwaded to appear though againſt my own Mind, for I did fear I ſhould be Trappan'd,

and as I fear'd it came to pass; and it proved of woeful Consequence to me; as will appear by what doth follow.

15. To omit many Circumstances, I shall Record the Heads, and Substance of the whole matter, and as I did appear in the *Spiritual-Court*, to prevent my self of being Excommunicated; The Court had little to say unto me, only asked me, *if I did own that Libel*, which they knew I denied by my Procter before.

16. This was only to Deliver me into the Temporal Magistrates Hand; for the *Wardens*, the Lord Mayor, the Lord Chief Justice, together, with the *Spiritual-Court*, were agreed together to Proceed against me this way; otherwayes they could never have catched me while they Lived, nor have brought me under their Law.

17. Therefore the *Wardens Merne*, and Clark they got the Lord Chief Justice of *England's* Warrant, with a Constable ready, and as soon as I was Discharged in the *Spiritual-Court* at *Doctor's-Commons*, that cursed Court is meerly to betray People into the Hands of their Enemies, and to ruin the Estates of the Poor People, for it is of no more Consequence for the good of the Nation, then to throw Stones against the Wind.

18. For the Wickedness and Envie of the Ignorant People is such, because they cannot be revenged of the Innocent, and Just, by the Temporal Laws of the Land, then they Cite the Innocent, (that cannot Bow Down to their Worship) into the *Spiritual Court*, which I have had great Experance of this cursed Court, which did betray me into the Hands of wicked envious Magistrates, as will appear.

19. For as soon as I was coming out of the Court the Constable served the Lord Justice *Rainford's* Warrant upon me: Then was I delivered into the Hands of *Satan*, to be plain, into the Hands of *Devils*.

20. And I was led to *Guild-Hall* before the Lord Mayor, and Court of *Aldermen*, the Mayors Name was *Thomas Davis*, a Stationer by Trade, a deadly Enemy to me, and to all Moral Justice, and a Man made up more of Malice, and Ignorance

of

of the Law of the Land, than Natural Wisdom, or Moral Knowledge: And as to Spiritual Knowledge he was as Blind as a *Beetle*.

21. The Constable gave Judge *Rainsford's* Warrant into the Lord Mayor's Hand, and the *Wardens* gave the whole Book bound into his Hands; and the Lord Mayor asked me, *whither I did own this Book*; I said *I did*.

22. Then he commanded me to withdraw into another Room, and I did so with an Officer with me; I stay'd a little while and the same Constable brought my Mittimus from the Lord Mayor, to carry me to the Goal of *Newgate* until the next Sessions.

23. So I being carried to Prison, I was Bailed out until the 17th of *January*, in the Year 1676, then did *Merne* and *Clark*, draw up an Indictment against me, but out of one of those Bookes they stole from me, called, *The Neck of the Quakers Broken*.

CHAP. II.

Of the Bill of Indictment, and of the Cruelty of the Judges.

1. NOW follows the Bill of Indictment, as I was Condemn'd for: The Persons or Jury Sworn for our Lord the King, gave in that *Lodowick Muggleton* late of *London* Labourer, being a Man Pernicious, Blasphemous, Seditious, Heritical, and a Monster in his Opinions.

2. Pretending that he the said *Lodowick Muggleton*, is one of the two last Witnesses of *Almighty GOD*, and devising, and intending to Spread Abroad his Pernicious, Blasphemous, Seditious, and Monstrous Opinions, and to disturb the Peace and quiet of this Kingdom of *England*, and dispise and debase the True Religion, Established and Exercised therein.

3. As also to make and Excite discord, between the King and his Subjects, and to bring into Odium and Disgrace,

grace, his said Majesty's Kingdom as to Ecclesiastical Matters.

4. He the said *Lodowick Muggleton*, on the 30th of *August* in the 23d Year of His Majesty's Reign, in St. *Giles's* Parish without *Cripplegate London* aforesaid, by force and Armes, did Unlawfully, Wickedly, Maliciously, Scandalously, Blasphemously, Seditiously, Schismatically, and Heritically, Write, Print, and Sell, Utter and Publish, a certain Malicious, Scandalous, Blasphemous, Seditous, and Heritical Book Intituled *The Neck of the Quakers Broken.*

5. In which Book, Written to *Edward Burne*, are contained these Unlawful, Blasphemous, Seditious, Heritical, and Scandalous Sentences following, viz. *I Write these Lines unto you* Edward Burne *knowing you to be the Seed of the* Serpent.

6. There was repeated out of this Book much more, as Page the 18, 31, and 54. That whosoever Reads that Book, may see those Blasphemies, these Quakers did first Judge me with; so that I had cause enough given me to Pronounce those sad Sentences of Damnation upon them, and those Books was known to the Powers of the Nation many Years before, and the Powers of the Nation took no notice of it, because that, and all others were Pardoned by the King, and Act of Parliament, till within three Years, and that Book was Printed 13 Years before.

7. Yet these wicked Judges, and Jury and others, Conspired together to perswade the Court, that this Book was Antidated 13 Years ago, yet Published this *August* 30th 1676, that it might come within the Act of three Years.

8. Now these words that were taken out of this Book, made some of the Judges Mad with Envie, and grin'd their Teeth, and their Counsel said, *it made his Hair stand an an End, he was so Affrighted*, which caused one of the Judges to belch out of his Mouth, saying, *it was to the great contempt and Scandal of their said Lord the King, of His Crown and Dignity.*

9. When as that Book did not meddle with their Established *Religion* at all, neither was it any dishonour to the King

King, but rather an honour, if he had but Read it over; but Truth doth always offend the reason of Man, as is seen by what a Multitude of Hellish Expressions, and Palpable lies, uttered in their Indictment, being patch'd up with Reproaches, and Slanders, against the purest Truth that ever was spoken by Prophet, or Apostle.

10. I shall now Record how unjustly Judge *Rainsford* dealt with me before the Tryal: The Sessions before I was Tryed, the Bill of Indictment was Read in Court, and I answered *not Guilty*, and said unto *Davis*, then Lord Mayor, *that I would Travise the Indictment, and put in Bail to the Indictment.*

11. So *Davis* asked whither I could put in three Sufficient Men, that could Swear they were worth Two Hundred Pounds a Man, he would Accept of Bail, thinking I could not have procured such great Security: And Judge *Rainsford* Sate at the Right-Hand of the Mayor, and I heard Judge *Rainsford*, say to the Lord Mayor, *that it was pitty but I should be Burn'd*; I heard by his Words, and saw by his Countenance, that he was, and would be a Deadly Enemy.

12. But the Mayor, could not deny Bail, nor to Travise the Indictment by the Laws of *England*; so the Men were called, and the Mayor being Envious, asked one of them if they were of my Gang, one of them answered and said thus? Sr. *We do not come here to be Examin'd whose Gang we are of, but we came to be Bail for this Man for Six Hundred Pounds for his Appearance the next Sessions*; The Mayor, said no more but Accepted it.

13. And when the time drew near, I did according to Law (with my Lawyer,) go to this Judge *Rainsford*, and got his Clerk to draw up a *Sessarary*, which was to remove it out of that Court, into the Court of *Kings-Bench*; and this Envious Judge, being Judge of the *Kings-Bench-Court*, and we could not have a *Sessarary* in any Court else, which he knew well enough, which caused his Envie to act so wickedly and unjustly towards me.

14. For when his Clerk, and my Lawyer had Drawn up the

the Writing, and had recived their Money, (near forty Shillings) they went into the Judges Chamber, for him to set his Hand to it, to remove my Cause into his own Court, which was but Law, but he made them answer, and said, *he would not set his Hand to it, but would hear the Tryal himself, at the Sessions.*

15. So I was Cheated of my Money by his Clerk, and he knew it, and he deprived me of it and of the just Law, which is the Birth right of every free born *Man* of *England.*

16. But now as to the Tryal, I shall in the next place Record some of the most remarkable Words, and Passages of the Judges, and the Counselors, and the Witnesses against me in the Tryal: Upon the 17th of *January* 1676, first the Indictment was Read, and the Cryer of the Court, said; *Are you Guilty or not Guilty.*

17. I answred, *not Guilty*, but desired the Court to let my Counsel Plead the Cause, because I knew they would have taken hold of my Words, and made them a more horrible Crime, then the Book it self, which Judge *Rainsford* readily granted, and asked *Who was my Counsel*, I said Mr. *Gener.*

18. And he received a Breviat of the Cause, shewing the Wrong I had received by their breaking open my House, and taking away my Goods, contrary to the Laws of *England*: Also I gave into my Counsels Hands, the Kings Gracious Act of Pardon; *That whosoever did Sue any Man for what was Pardoned in that Act afterwards, that the Partie so Sued, should Plead the General Issue and should Recover Ten Pound a Man of those his Adversaries.*

19. This Act was given into my Counsels Hands to Plead, and that Book that stated the Indictment out of, was given into his Hand, which Book was Pardoned by that Act, being Printed 13 Years ago, all was Pardon'd till within Three Years.

20. Also their Counsel, (I know not his Name,) had one of the Bookes, with the whole Volumn Bound and Clasp'd, (which they stole from me) in his Hand, I saw the Chief Judges were bent upon Mischeif against me.

21. Three.

21. Therefore I was reſolved to follow the Practice of Chriſt, when Examined by the high Prieſts, Rulers and Counſel, gave them no anſwer neither before *Pilate*; for he knew they watched to catch Words out of his Mouth, that they might have ſome what to Accuſe him of, to make his Cauſe worſe, then what his Enimies did Accuſe him with, as may be Read *Luke* 22. 70. where Chriſt held his Peace, and anſwer'd nothing.

22. Then ſaid they all, *Art thou the Son of God*; and he ſaid unto them? *Yea ſay that I am*, and to this they ſaid, *What need we any further Witneſs, for we our ſelves have heard out of his own Mouth*; ſo *Mark* 14. and in verſe 62, Jeſus anſwered and ſaid to his queſtion, *I am the Son of God*, &c.

23. Then the high Prieſts rent their Cloathes, and they all Condemned him to be guilty of Death; ſo likewiſe I did perceive that if I had pleaded my ſelf I ſhould have Juſtified my Commiſſion from GOD, and that he gave *John Reeve*, and my ſelf that Power and Authority to give Sentance of *Damnation*, to all that Blaſpheme againſt the Holy Ghoſt, as they did, as are Writen in that Book.

24. Theſe Words would have Enraged the Judges, and Jury, and the People more then that Book; ſo that they would have ſaid by me as the Prieſts, Scribes and Phariſies ſaid by Chriſt as aforeſaid: The angrey and Malicious Judges, and Envious Jury, and Ignorant Officers and People in the Court, would have rent their Hearts with Madneſs againſt me; and ſaid, *What need we to mind this Book, or Indictment, or Witneſs againſt him, for you hear his horrible Blaphemy out of his own Mouth, therefore what think you*? ſo that they all would have Condemned me to greater Torments than they did.

25. Conſidering this, I held my Peace and ſpeak not one word; which prevented the Expectations of Thouſands, which thought to have had a large Relation of the Matter.

26. So that I left the Book that was Pardoned, & Act, and Indictment and Witneſſes, for them to Judge and Condemn me by; So they had no farther Matter from me at all, which

did fruſterate their Expectations and Moderate their Puniſhment, as the Reader may perceive by what doth follow.

CHAP. III.

The Counſel againſt the Prophet, Pleads with fear and horrour: The Prophets Counſel Pleads, and through fear, did wrong his Cauſe.

1. UPON the 17th of *January* 1676, after the Indictment was read, my Counſel Pleaded to it, proving that this Book the Indictment was grounded upon, it was Pardoned by the Kings Gracious *Act*, being Printed 13 Years ago; neither was this Book Publiſhed, nor Sold in any Shop, or to any Perſon in publick; as can be proved, but were locked up in *Cheaſts*, *&c.* This with many other Words, according to the Laws of *England:* This my Counſel pleaded, and my Counſel Sate under Judge *Atkins.*

2. And their Counſel Sate under Judge *Rainsford*, and he did hold up the Book in open Court, which Book was the whole Volumn Bound and Claſped: He held one of the Claſpes between his Finger and his Thumb up in the open Court, in oppoſition to my Counſel.

3. And he expreſſed theſe Words, and ſaid with a loud Voice, *That he did Read one Leaf of this Book, and turn'd over another.* But ſaid he, *it was ſo full of Horrible Blaſphemy, that he durſt not Read any further, for the Blaſphemy was ſo great, that it made his Hair ſtand an end, and his Heart to tremble*; with other Expreſſions of Dread and Fear.

4. As if the very Reading of it would have cauſed God to have parted the Heavens aſſunder, and have Rained down Vengance upon him for Reading it, if he had Read any further: For ſaid he, *It was impoſſible for any Man to Write ſuch a Horrible Blaſphemous Book, in Aſſuming the place of God upon*

upon him, Except *he went to the bottom of Hell*, for ſaid he, *it is ſo cunningly contrived, that it confounds all the Reaſon in Man*, with many other hedious expreſſions, which I cannot remember.

5. He ſpoke truth, but knew it not, for the Spirit of Revelation doth deſcend to the bottom of Hell, elſe we could not tell others where it is, and prevent others from falling into it; and as Chriſt himſelf Deſcended into Hell, and quickened again out of it, ſo hath the Spirit of Revelation in me deſcended into the bottom of Hell a Thouſand times, and hath quickened out of it again, and hath forewarned many from going into that Place; but I know this Counſeler ſhall go into Hell, that hath no bottom, called a Bottomleſs Pitt, and he ſhall never come from thence, to Eternity.

6. Likewiſe indeed the Revelation of Faith in me, hath confounded all the Reaſon in Man, as to Spiritual, and Heavenly matters.

7. After this my Counſel pleaded again to the ſame purpoſe; as he did before, but he through extream Fearfulneſs did wrong my cauſe, in two things: Firſt in that he made no mention of the Wardens breaking open four Doors, contrary to the Laws of *England*; which was by the Law abſolute Burglary, and the taking away the Books, was abſolute Fellony.

8. This was in the Forefront of his *Breviat*, and I had repoſed the Buſineſs to him, becauſe I would not plead my ſelf, but he like a deceitful Knave, and fearfull Fool; did not ſpeak one Word of it before the Court; which if he had, it would have put theſe Envious Judges, and Jury to a Nonpluſh, how they could have brought me in Guilty; ſo he ſpoyld my Cauſe.

9. For after he had Pleaded the Kings *Act* of Grace, as aforeſaid, he ſaid theſe Words, that he had Pleaded ſo far as the Law would bear him out, but as for the Words, and cauſe of Indictment, he was aſhamed of it.

10. Upon theſe Words, did Judge *Rainsford* ſay unto

the Jury, *You ſee that his own Counſel is aſhamed of his Cauſe.*

11. Here the Reader may ſee thoſe Words verified, as I have Read, for my Counſel did do at my Tryal thoſe things which he ought not to have done, and he left undone thoſe things which he ought to have done; for he ought to have Pleaded the Breaking open of ſo many Doors, but he left that undone, and to ſay he was aſhamed of my Cauſe, he ought to have left thoſe Speeches undone, and not to have ſpoken them, being not forced by the Court.

12. And for a Man to take Forty Shillings to Plead a Man's Cauſe, and to ſay he is aſhamed of his Clyants Cauſe; what Man that hath but Moral Reaſon, and Senſe in him, but will ſay ſuch a Counſeler hath no Truth in him.

13. But Judge *Atkins* ſiting over my Counſel, might ſee the *Breviat* in my Counſels Hand, which cauſed him to ask one of the Witneſſes (his name was *Garat*) *how did he come by thoſe Books*, he anſwered, *that he did Seize them, as they uſe to do*, the Judge asked *how many there were of them*, he ſaid *a Porters Load*; The Judge asked him where the Books were, he anſwered, *at the Biſhop of* Londons *Houſe.*

14. The Judge asked him again, *if they were all of a ſort, or all of a bigneſs*, he anſwered *no, ſome were great ones, and ſome leſſer, ſome three or four bound together, and ſome ſingle:* He was asked how many of them great Books that were in the Court, he anſwered *Six* of them; he was asked what was the Price that great Book was ſold for; He anſwered, *Twelve or Fourteen Shillings.*

15. Now when the two Counſels had done Pleading, and the Witneſſes Examin'd; the aforeſaid Judge *Atkins* ſtood up and ſaid, *Gentlemen of the Jury, you ſee that the Book which the Indictment was grounded upon, was Printed 13 Years ago, and is Pardon'd by the Kings Gracious Act: Therefore ſaid he, I cannot ſee, by the Lawes of* England, *how you can poſſibly bring this Man in Guilty, therefore Jury look to it.*

16. Then ſtood up Judge *Rainsford* and ſaid, *That if it was not Law, we will make it Law*, and further ſaid, *who*

knoweth but this Raskal might Antidate the Book 13 Years ago, and Publish it this 30th of August *last past.*

17. The Envy of this wicked Judge, made him speak against his own Conscience, for he knew it was impossible for me to do such a thing as to get it Printed so lately, for he knew it were those that Stole my Books, published them.

18. And further this *Rainsford* vented his Envy exceeding high and called me *Incorrigable Rogue, that should Assume to himself to be in Gods place, a Man Pernicious, Blasphemous, Seditious, Heritical, and a monster in his Opinions; Pretending himself one of the Two Witnesses of Almighty God, to the great Scandal and Contempt of our Lord the King, his Crown and Dignity, as also the Religion of this Kingdom rightly Established*: And further said, *he was Sorry that the Laws of* England *were so unprovided to Punish Crimes of this Nature.*

19. And further he goeth on in his Rage against me and saith; *Gentlemen of the Jury, if you do not bring this Man in Guilty, you will be pertakers with him in all his Horrible Blasphemy, and grand Apostisie.*

20. Many more hateful Words, with the Fire of Hell, that proceeded from his Heart, and did appear in his Face; his Zeal was great to have me Punished, Nay he thought in his Heart, that Hanging was too good a Death for me, for said he, *This Crime of horrid Blasphemy* (as he accounted it) *was worse than Murder, Fellony, or Treason*; and was *Sorry that the Laws was so unprovided to punish such Crimes.*

21. I was so moved in my mind, to hear this Cursed Devil to Blaspheme against the Holy Spirit that sent me; and gave me Power to give Sentance of Eternal Damnation upon such Blaspheming Devils. That I could have wished, that God would have Executed some visible Vengeance from Heaven upon this Blasphemous Judge, to have smote him with a natural Blindness, for I knew he was Spiritually Blind, for I had done wrong to no Man.

22. Only I had Executed the Commission of God faithfully in giving Sentance upon all dispising Devils, who sinned against the *Holy Ghost*: This was that Sin the high Priests

and

and Elders committed in Christ's time against him, in that they said he cast out Devils by *Belsebub* the *Prince* of *Devils*.

23. I know this, that Judge *Rainsford* would have said the same to Christ himself, had he been in my place, for his Blasphemy was great, not only against me, but against God that sent me, which God he knew not.

24. Therefore my Anger was kindled against him, and desired an immediate visible Vengeance from Heaven upon him, that might have been a visible Witness, whither God did own him or me.

25. But there was a secret Voice within me said, thy Commission is Spiritual, and hath to do with the Spiritual and Eternal Estate of Mankind; and that all such Persons are the Seed of the Serpent, and are to receive for their Blasphemy against the *Holy Ghost*, their Punishment in the Life to come, even Eternal Damnation, which is the second Death, where the Worm of Conscience shall never Dye, nor the Fire of Hell shall never be quenched to Eternity.

26. Then I was quiet and willing to bear all they could do unto me, even to the loss of my Life.

CHAP. IV.

The Prophet is brought in Guilty of his Sentance and Judgment; with the nature of his Sufferings.

1. AFTER that Judge *Rainsford* had made his Speech to the Jury, then was the Goler commanded to take me away from the Bar and put into a little Room for a season, and after a little space I was called for to the Bar again, and *Jefferies* being then in the Recorders place, that Bawling Devil, was to give Sentance, and Judgment upon me.

2. And when I did appear before him, a great Fire was between

between us, where they did Burn those in the Hand which were Condemn'd to that Punishment, but all that was over before I did appear.

3. And this *Jefferies* Sate in the Judgment Seat, as *Pilate* din against *Christ*, and I stood a Prisoner at his Bar; and when he saw my Face, the first Words he speak, he called me Impudent Rogue, because my Countenance did not change, nor look sad, nor asked any Favour of the Court, and said nothing to all their Threats, Revilings, and Reproaches, whereby they Reproached me.

4. Then he asked the Jury, *Is Muggleton Guilty, or not Guilty*, They stay'd a little space before they speak; *Jefferies* asked again, *is Muggleton Guilty, or not Guilty*, the Jury *said Guilty.*

5. Then he Proceeded in Judgment and said, *the Court is sorry the Laws of* England *are so unprovided to punish Crimes of this Nature, therefore the Court hath thought Fit, to give you but an Easie, Easie, Easie, Punishment.*

6. You shall be committed, and put to stand upon the Pillory in three of the most Eminent Places in the Citty: That is one Day in *Cornhil*, near the *Exchange*, *London*; Another Day in *Fleet-street*, near the end of *Chancery-lane*; and the Third Day, (being on the Market Day) to Stand in *West-Smith-Field*, *London*, from the Hours of Eleven in the Forenoon, until one in the Afternoon.

7. *On which said several Days, a Writing Paper shewing your Offence, to be put upon your Breast, and also your Blasphemous Books, in three Parts, to be devided, and with Fire before your Face, near the Pillory aforesaid, by the Common Hangman, then and there to be Burn'd.*

8. *And then to be returned into* Newgate *in safe Custody, until your Fine of Five Hundred Pound be paid, and then to put in good Security, to be of good Behaviour the time of your Life, but none of your own Gang (as he call'd them) shall be Security for you*; These are the Words of the Sentance that *Jefferies* passed upon me the 17th of *January* 1676.

9. The Paper that was tyed to my Breft, every Day I stood

ſtood upon the Pillory, to ſhew my Offence, and cauſe of this Suffering, the Words were as followeth.

10. Lodowick Muggleton, *Standeth hear for Writing, cauſing to be Printed, Selling, Uttering, and Publiſhing a Blaſphemous Book.*

11. After this Sentance, and Judgment was paſſed upon me, I ſhall Record as ſhort as I can, the manner of the Execution of this Sentance; and how I did ſuffer it, and bear the Curſe of their wicked Wills; for they did make that Law, which was not Law, as *Rainsford* ſaid before, and as Judge *Atkins*, when he ſaw me Condemn'd contrary to Law, he went off the Bench and ſaid, *there were no fair Dealings with me.*

12. This Sentance have I Suffered, in every Tittle in the greateſt Rigour that could be inflicted, even beyond their own Law, they made me Ride in a Cart, as a Thief, or a Murtherer, Bareheaded, without Hat or Cap; which never was done in *England* before: I ſtood Bareheaded upon the Pillory, which no Cheat ever did, but were ſuffered to weare a Cap of Steel under another Cap.

13. I was ſet as a Mark for every one to Throw a Stone at me.

14. My Books were offered up in Three Burnt offerings *unto the Unknown God*, as Three Sacrifices before my Face, the ſmoke of them aſcended into my Noſtrells, which cauſed me to Cry to Heaven for Vengeance, upon thoſe Great Men of the Earth, that were the cauſe of thoſe Burned-offerings unto Devils.

15. And my ſelf was Offered up, as a Sacrifice Three times, to the Rude Multitude: For the People came from the Four Winds, or from the Four Quarters of the Citty, and Subburbs round about; they were for Multitude without Number.

16. I was maul'd by the People, ſome caſt Dirt, and Mudd out of the Kennel at me; others Rotten Eggs, and Turnops, and others caſt Stones at me, ſome Stones weighed a Pound, and out of the Windows at the *Exchange*, they caſt down Fire Brands, (Pieces of Billits with Fire upon them

them) at my Head, which if they had lighted upon me, would have done the Work, as they desired.

17. I was Bruised and Battered, and my Innocent Blood was shed, tho' not unto Death, for Gods Cause, for that the Blood of the last True Prophet, and Witness of the Spirit, hath been shed, by this Bloody Citty, for my Testimony to the Commission of God, put upon me.

18. And it was the wonderful Providence of God, my Life was preserved; for I was delivered into the Hands of unreasonable Men, the rude Multitude, by the Hands of *Rainsford*, *Davis*, and *Jefferies*, Judges of the Law of Reason, and Jury, these were the Men that were Guilty of my Innocent Blood.

19. I was willing to be stoned to Death, by the rude Multitude, and would have gone off the Pillory to be stoned to Death, but the Officers would not let me come down, when this was over, my Wounds and the Blood stanched, I was put into the Cole Cellar again, the same Day at Night, I went Three pair of Stairs high to my Lodging.

20. And the next Day, I would willingly have kept my Bed, but the Keeper said, *If I would not come down into the Cellar in the Afternoon, they would put me in the Common Side*; so I was forced into the Cellar, who had more need to have kept my Bed.

21. But there is no mercy in Prison, therefore it may well be compared to Hell, for in Hell there is no mercy, but Justice only, neither is there any mercy in Prison Keepers at all without profit.

22. After I had suffered these things, I was put into Prison again for the Fine of Five Hundred Pounds that was laid upon me to Pay, but I did lye in Prison Six Months after I had suffered these things aforesaid.

23. And now in my Imprisonment, I considered that my sufferings were much like unto the sufferings of the Prophet *Jeremiah* Chap 11. 19. he suffered for his Message from the *Lord of Hosts, the mighty God of Jacob.*

24. And my sufferings was for my Commission received

from the high and mighty God, the Man Chriſt Jeſus, in Glory, the only wiſe God my King and my Redeemer.

25. And as his Enemies, that cauſed him to ſuffer, and would have had him put to Death, were Princes, and great Men of the Earth; ſo likewiſe, thoſe my Enemies, were great Men, and as Princes on the Earth; and they ſat upon the Thrones, as Gods on Earth, in Judgment againſt me.

26. And as it was with *Jeremiah*, ſo it was with me, for I was like a Lamb, that is brought to the Slaughter, and I knew not that they had deviſed devices againſt me, if I had, I could have prevented them. They ſaying, *Let us deſtroy the Tree with its Fruite thereof, and cut him off from the Land of the Living, that his Name may be no more Remembered.*

27. That is, *let us deſtroy this* Muggleton, *the Tree, and the Fruit thereof; his Doctrine of the True God, and Right Devil in his Writings, that none may receive his Writings more, nor believe his Doctrin, or Commiſſion, that he hath Power from God, to Bleſs, and Curſs to Eternity* any more: This Reprobate Men have practiſed againſt me.

28. So that I have had Cauſe, to make my Complaint unto my God, my King, and my Redeemer the Lord Jeſus Chriſt, as *David* and *Jeremiah* did.

29. *Oh Lord God of Truth, that Judgeth Righteouſly, that Tryeth the Reins, and the Heart, let me ſee thy Vengeance on them, for thou knoweſt I have been Faithful in Executing thy Commiſſion, the Burthen of the Lord, which thou dideſt lay upon me.*

30. *And thou knoweſt the unrighteous, unjuſt Judgments, theſe wicked unjuſt Judges gave againſt me: They were not only Enemies to me, but thy Enemies, Oh God; for they have hated me without a cauſe, and they have ſaid, let us ſmite him with the Tongue, with Lyes, Slanders, and Reproaches.*

31. *Therefore give heed, O Lord God of Truth, and harken to the Voice of theſe wicked Judges, and Jury, and all thoſe that aſſented to that Judgment for harm, that contended with me: And let me ſee thy Vengeance on thoſe thy Enemies, for their*

Fathers

Fathers did unto thee when thou was upon Earth, as these do unto me.

32. *Thou hast saved me from Bloody Men: For they laid wait for my Soul to Kill it, had the Law been provided with Strength, and not for any Transgression of any Law that I had broken, but for thy Commission and Doctrine thou gavest me to declare.*

33. *Therefore Oh Lord God of truth! be not merciful unto any wicked Transgression, that Persecuteth only for Conscience sake; it being the Sin against the Holy Ghost.*

34. *And God will let me see my desire upon my Enemies, and bring them down, Oh Lord my God.*

25. This was my secret Supplication unto my God, when I was Prisoner in *Newgate*, after I had suffered all those Corporal Punishments, which they Sentanced me to Suffer.

CHAP. V.

Shewing how that the Prophet in a short time, saw his desire (unto God) in part fullfilled.

1. AND a little while after these my Sufferings I saw my desire (in part) granted, and several of my Potent Enemies cut off this Earth by Death: As first that certain rich Man that took away poor Widdow Brunt's Ground, as is aforemention'd; he was call'd Sr. *John James*

2. And notwithstanding I had overthrown his two Tenants in the common Law, yet when he saw that I was in Prison, and Condemn'd for those Books, and had suffered as aforesaid, yet I being Fined Five Hundred Pounds, he thought I could not be delivered out of Prison no more, the Fine was so great.

3. Whereupon he wickedly took advantage upon my

ſufferings for God's Cauſe, and ſent a Writt of Ejectment to my Tenants, to Eject me out of Poſſeſſion, ſo my Atturney Read it and ſaid, *I muſt anſwer to it, elſe he would Eject me out the next Term*, ſo I was forced to Imploy a Soliciter to anſwer to it, which wickedneſs of his, coſt me three Pounds.

4. And my Lawyer went to Treat with him, and this Knight was not very well, very Croſs, and ſaid, *he had turn'd his Buſineſs over to his Atturney*: And his Atturney was ſo full of Imployment that nothing could be done.

5. So I hearing by my Lawyer that he was Sick, I deſired of God, that he might never come down from that Bed of Sickneſs, whereon he lay; and in a few Days after, it came to paſs, that he Dyed.

6. So our Law Suite was ended, I had been a quarter of a Year in Priſon then, now I knew this Man was the Seed of the Serpent, a Devil, and will be Damn'd to all Eternity.

7. After this, there was another great Enemy, his Name was *Garret*, he was one of thoſe that broke open my Houſe, and Stole my Books, and was a Witneſs againſt me in the Court: He brought the Books to the Court, for the Common Hang Man to Burn, every Day I ſtood upon the *Pillory*, my Wife *Mary* gave him the Sentance of Damnation to Eternity, and he Dyed Six Weeks after.

8. The third Perſon, was Judge *Rainsford*, Chief Judge of *England*, he was an Implacable Enemy to me, but in a little time after his Judgment upon me, before I was delivered out of Priſon, he was put down from his Seat of Juſtice, and all his Temporal Power was taken from him by the King; and another put in his Place: And the King would give no Reaſon for it, but his own will.

9. So that his great Power, Honour and Glory, was departed from him, and he had not ſo much Power as a common Juſtice of Peace, he was in the ſame Condition as King *Saul* was, the good Spirit of Power of giving Righteous Judgment in Temporal Things according to Law was

depart-

departed from him, and an Evil Spirit of Shame and Disgrace was ſent unto him.

10. Which Troubled his Soul, ſo that in a little time after he Dyed, and went to the ſame place, as King *Saul* did, that did enquire of a Witch that was rejected of God, and not of his Prophet *Samuel.* And I am ſure he ſhall be rejected of God, even this *Rainsford*, and rejected of me, the laſt True Prophet of the Lord, and that he will be Damn'd to all Eternity.

11. And he ſhall Remember in the Reſurection, that his Damnation is the very ſame which he called horrible Blaſphemy, which he Judged me for, and ſaid *he was ſorry the Laws of* England *were ſo unprovided to Puniſh me no worſe than they did.*

12. And as he had no Mercy for me when he was in Power, neither have I any Mercy for him; and I am ſure God will have no Mercy for him, but hath provided a Law to Puniſh him for his Envy againſt me, who did him no wrong.

13. And his Blaſphemy againſt the Holy Ghoſt which God hath ſaid, and made it a Law (never to be altered) that ſhall never be forgiven in this World, or in the World to come: This is the Law that God hath provided for us, the Two laſt Prophets and Witneſſes of the Spirit to Judge by; ſo that I know the hotteſt of Hell Fire will be his Portion, and Reward, for his Sin againſt the Holy Ghoſt, to Eternity.

14. The Fourth great Enemy to me was Sr. *Thomas Davis*, then Lord Mayor, he being a Stationer himſelf, he was Confedrate with the whole Company of Stationers, and Bookſellers, and Jury: To Fight againſt the Lord and his Choſen Prophet, and Witneſs of the Spirit, which did Incenſe the Court and Jury, that I might Antidate that Book 13 Years ago, and yet Publiſh it this *Auguſt*; even againſt his own Conſcience.

15. Wherein he ſhewed himſelf of that wicked reprobate Seed of the Serpent, a Son of the Devil, and I certainly know

know him to be a Devil, and that he will be Damn'd to all Eternity.

16. And about two Years and a half after he Judged me, he Dyed and passed through this first Death, which is Natural, into the second Death, which is Spiritual, and Eternal.

17. These great Enemies, I have lived to see them cut off from the Land of the Living, with many others more Inferiour Devils, which were my Enemies, have I seen cut off by Death, and some to Poverty.

18. There is one more, that is yet alive, that I desire of God to have Executed some visible Vengeance at my Tryal; his Name was *Jefferies* Recorder of *London*: He was the Man that sate in the Judgment Seat, and gave Sentance against me; He used several Scurrilous, and Disdainful Expressions, in the Sentance he gave upon me.

19. He was a Man, whose Voice was very lou'd, but he is one of the worst of Devils in Nature, for he is not only an Enemy to God, and all Righteous Men, but an Enemy to all Moral Justice and Equity.

20. For if a Mans Cause be never so just, except he be Imploy'd in it, he will be sure to baffel and make quabbles, and wrangle out the justest Cause that is, and will make that which is unjust it self to be right by Law, were it not for more juster Judges that have a more just Conscience then he hath, else the Innocent would always loose his just right, if he be against him.

23. But that which I have against him is for his Blasphemy against the Holy Spirit that sent me, and his wicked Malice and Envy against me, when he sate in Judgment against me; That he said *he was sorry the Laws of* England *were so unprovided to Punish Crimes of this Nature, he was sorry the Laws could not Impower him to give Sentance of Death upon me*: This I know was the Desire of his Heart.

22. And as he was sorry the Laws of *England* were so unprovided to Punish me, so in like manner, am I glad that the Laws of Heaven is always provided to Punish him with Eter-

Eternal Torments, which is a Living Death, and a Dying Life, it is well for me, and all the Elect, that Gods Laws are always provided to give Sentance of Eternal Damnation upon all ſuch diſpiſing perſecuting Blaſpheming Devils as this *Jefferies*.

23. I knew he was a Reprobate and appointed of God to be Damn'd before: But this Tryal of mine hath given Teſtimony to me and all that truely believe me, that he is an abſolute Devil in Fleſh, and his Sin doth cry to Heaven for Vengeance.

24. And look what meaſure he would have meaſured unto me, in that he would have ſlain my Innocent Blood unto Death, the ſame meaſure ſhall be meaſured to him again, becauſe the Laws of Heaven are always provided, and hath Impowered me to give Sentance, and Judgment upon him, for I know, by Revelation of the Spirit of God, that he is Recorded in the Tables of Heaven for a Reprobate Devil, and he ſhall be Recorded here on Earth to the end of the World for a Damn'd Devil.

25. For that Body of his, which is now his Heaven, which Cloathed it ſelf in Scarlet, and ſat on the Judgment Seat againſt me, ſhall be in Hell. And that lofty bauling Spirit of his ſhall be his Devil, the one ſhall be as Fire, and the other as Brimſtone, Burning together to all Eternity.

26. And he ſhall remember in the Reſurrection, when he is Raiſed again, that he gave Judgment upon me for Writing this Sentance to others, and I am ſure the God of Heaven will not deliver him from thoſe Eterual Torments.

27. There is a Neceſſity, that theſe Men of all others, ſhould be Damn'd to Eternity? For there was more Enemies againſt me then could be Numbered through the Occaſion of theſe Five Men aforementioned.

28. And I could freely forgive the rude Multitude, for they knew not what they did, but there is no forgiveneſs of theſe Five Men, nor Jury, nor Judge, nor Officers,

that

that gave their conſent to that Judgment that was paſſed upon me the 27th of *January* 1676.

29. Therefore I have left theſe Five Men upon Record, that the Age to come, may ſee the wickedneſs of them; and take heed how they Perſecute Innocent Men, that doth not break any Temporal Law? And eſpecially ſuch Men that hath a Commiſſion from God to give Sentance of Eternal Damnation upon them, leaſt they come under the ſame Condemnation as theſe Men are under.

30. This I have left upon Record for the Age to come, after my Death, ſome of the moſt Remarkable Sufferings which I have paſſed through in the Year 1676.

CHAP. VI.

Of the Prophets deliverance out of Priſon; of the Price and Vallue that was made of him: The Rewards to the two Seeds at the laſt Day.

1. NOW having given an Account of my Sufferings, it will be neceſſary to give an Account of my deliverance out of thoſe Troubles.

2. While I was in the *Preſs-yard*, Priſoner, the Sheriffs did ſend ſeveral times by the Goal keepers to ſee what I would do about the Fine, but they were at no certainty, what they required: At laſt the Clerk of *Newgate* ſaid, *they would take the 5th Part*, which was one Hundred Pound.

3. I was unwilling to give ſo much, I let it alone a quarter of a Year longer, for ſome Reaſons I had in my ſelf, after that time I ſent a Letter to Treat with them about the Fine: The Sheriffs Names was one Sr. *John Peak*, Sheriff of *London*, the other was Sr. *Thomas Stamp*, Sheriff of *Middleſex*.

4. But they were very high, and would not abate one Shil-

Shilling of one Hundred Pound, and the cauſe why, was becauſe ſome of the Goal Keepers, had Proffered one Hundred Pound for me, to keep a Priſoner for ever, or elſe to have a large Summ of Money for my Ranſome.

5. I perceive, had not the Shreiffs Honour layn at the ſtake, I had been Bought and Sold as *Joſeph* was in *Egypt* for a Priſoner during Life, or till ſuch Ranſome was Paid: It would have been a great Diſparragment to the Sheriffs, if they had Sold me, ſuch as was never done in *England* before.

6. But they having an Eye to Credit, and ſomewhat to Conſcience, they would not do ſuch Wickedneſs; but however it cauſed them to abate nothing of one Hundred Pound neither would they give any time, but Pay down preſently.

7. So We Borrowed an Hundred Pound the next Day, and gave to them, upon the 19th Day of *July* 1677, and the ſame Day at Night I was Releaſed out of Priſon, and many of the Believers do keep that Day as a Feaſt Day every Year, in Remembrance of my Deliverance out of Priſon.

8. For I was Prized at a goodly Price, far Higher than the Lord of Life, when he was on Earth: He was valued at but Thirty Pieces of Silver, the Thirty Pieces of Silver was Thirty Pound, but they valued me at a Hundred Pieces of Silver, for the Thirty Pieces of Silver they valued Chriſt at, muſt be ſo much, elſe it would not have Bought the Potters Field.

9. Now the cauſe why they valued me at ſuch a High Price above my Lord and Maſter, it was becauſe they knew I had ſome Intereſt in this World: And many followers of me, therefore they valued me at ſuch a High Price as 100 Pieces of Silver.

10. And as the Thirty Pieces of Silver was the Price of Innocent Blood, therefore not fit to be put into the Treaſury, to be Expended upon any Holy uſe, or to Relieve the Poor and the like; but to Buy a Potters Field to Bury the Stinking Carcaſſes of ſtrangers, Thieves, and Murderers, inſomuch that the Thirty Pieces of Silver was beſtowed on

the baſeſt way, ſuitable to the Purchaſe, being the Price of Innocent Blood.

11. So likewiſe the Hundred Pieces of Silver they valued me at, it was the Price of Innocent Blood alſo, tho' not unto Death, as our Lord was a very Goodly Price.

12. And this Money will not be put into the Treaſury, to repair Churches, or Relieve the Poor, but will be ſpent baſely in Luſt and Drunkenneſs, and in Volumptiouſneſs ſuitable to the Purchaſe of it, being the Price of Innocent Blood.

13. Thus I have left upon Record, the ſubſtance of the whole matter, as ſhort as I can, both of my Sufferings and my Deliverance out of all thoſe Troubles that hath happened upon me in the Year 1675, and in the Year 1676, and 1677, and in the Year of my Life 67.

14. This is the 5th part of the Acts of *John Reeve* and *Lodowich Muggleton*, the two laſt Prophets, and Witneſſes of the Spirit, from the Year 1651 to the Year 1677 I have been preſerved, and had Experience of the Truth of all theſe things.

15. And wonderful Revelations, and paſſages, and Acts, that are Writen in theſe Five Parts, that I might leave it as a Legacy for the Age to come upon Record, that the unbelieving World may be convinced when I am turned to Duſt, as my Father *Adam* is, that I was Slandered, Reproached, Belyed, Perſecuted, Impriſoned, and Pilloried, without a Cauſe.

16. But I ſhall be raiſed again, by the Power of that God, the Lord Jeſus Chriſt, in whom I Believed, that he was Dead, even the *Alpha*, and *Omega*, and is Alive for Evermore.

17. And it will not ſeem a quarter of an Hours time to me from my Death, to my Riſing again: For there is no time to the Dead: Time belongs to the Living.

18. And this I know, that as the 12 Apoſtles in the Reſurrection, ſhall Sit upon Thrones and Judge the 12 Tribes of *Iſrael*; thoſe that Believed them when they were upon the

the Earth. They were Judged with an Eternal Bleſſing of Life Eternal, and thoſe that Diſpiſed, and Perſecuted them when on Earth, are Judged by them to be Curſed and Damn'd to Eternity, which is a Second Death which is Eternal.

19. So ſhall *Reeve* and *Muggleton* in the Reſurrection Sit upon Thrones, and Judge all True Believers of our Doctrin and Commiſſion of the Spirit, when we were upon Earth, to be Bleſſed both in Souls and Bodies, that were Mortal when they believed us, but now Immortal to Eternity.

20. And we ſhall Judge all thoſe Wicked Deſpiſers and Perſecutors of us when we were upon Earth with the ſame Judgment in the Reſurrection, as we did here on Earth.

21. That is, they are Curſed in that Soul and Body they ſhall have in the Reſurrection to Eternity; and ſhall remain in utter Darkneſs here upon this Earth: Weeping and Gnaſhing of Teeth for Evermore.

Writen by Lodowick Muggleton, *one of the two laſt Witneſſes and Prophets of the Spirit, unto the High and Mighty God, the Man Chriſt Jeſus in Glory.*

FINIS.